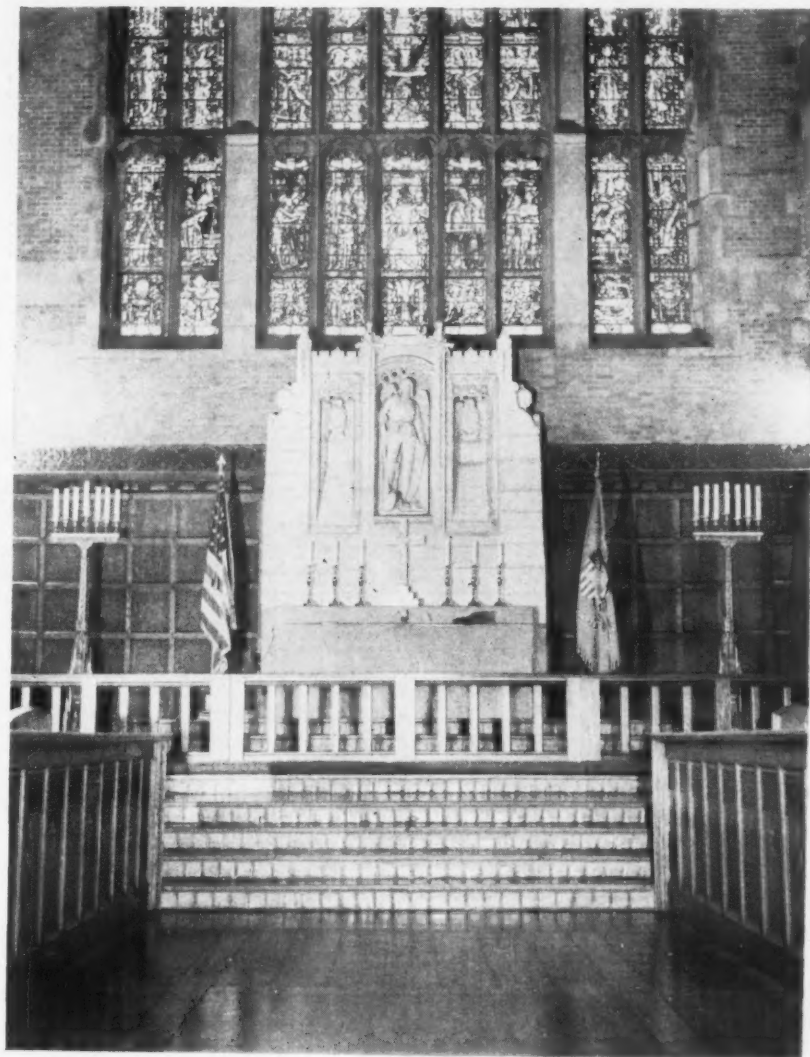


Church Management



THE ALTAR
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January, 1945

• Volume XXI •

Number Four

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* * *

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* * *

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* * *

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* * *

The man who lives to do as he likes becomes the slave of his likes.

* * *

The one thing worse than a quitter is the man who is afraid to begin.

* * *

Brakes are no substitute for brains.

* * *

Smile for exercise; it will strengthen the muscles of good humor.

* * *

True friendship is expressed in service.

* * *

A train of thought is a good thing if it is going somewhere.

* * *

What you will be tomorrow you are now becoming.

* * *

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* * *

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* * *

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* * *

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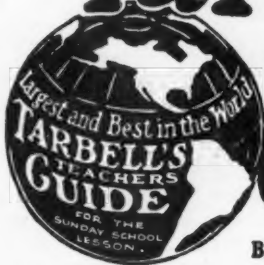
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THE WOMEN COME THROUGH

The young Naval chaplain's first assignment was in one of our great lake cities. From a commodious parsonage in a southern community they moved to the three-room apartment, the only accommodations available. They missed the circle of friends who used to gather in the parsonage. The city was strange. And a strange city can be mighty lonesome. To add to the confusion they were expecting their first child.

On one of the most lonely days for the wife an automobile stopped in front of the apartment and a large parcel was delivered to her. Opening it she found a complete layette for the expected child. It came as a present from the women's society of a neighboring church which had heard the chaplain. Still in a great and strange city the chaplain's wife knew now that she was among friends.

It was the chaplain himself who told me the story. "Such things happen only where there are churches," he said. He might have added that our church women do many incomprehensible things. But in the end they usually come through. These did.

William H. Leach.

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Ministerial Oddities

Collected by Thomas H. Warner

Prayer

Gilbert K. Chesterton wrote these lines:

Step softly under snow and rain
To find a place where men can pray,
The way is all so very plain
That we may lose the way.
Oh, we have learned to peer and pore
O'er tortured puzzles from our youth,
We know the labyrinthine lore,
We are the three wise men of yore,
And we know all things—but the truth.
* * *

On New Year's Day following the state election, the Connecticut churches honored the President's request by holding special meetings for prayer. The incoming governor, and other winners in the November election, attended a union service of many denominations in the church of Thomas Hooker. This was suggestive of a practice for more than 200 years of Connecticut history. Up to about 1830 it was the custom for the governor and other state officials, including the members of the General Court, along with the judges and clergy, to meet for worship, in which the "election" sermon was the principal feature.
* * *

Some years ago a newspaper carried this item. "It would seem that Kansas is a beautiful field for home mission work." Recently the chaplain of the House of Representatives opened the session by asking the legislators to join with him in the Lord's Prayer, and but eight were able to respond.
* * *

A weekly prayer meeting has been held in the House of Commons, England, for over one hundred years.
* * *

At the commencement of the Alpine climbing season the Swiss guides meet at the foot of a mountain, and bring their ropes with them, where the local priest conducts a service for blessing the ropes. The priest prays that the old ropes may not break during the coming season, and that all those who cross the mountain will do so in safety. Then the new ropes are blessed, and prayers offered that they may stand the strain, and not break, sending both guides and climbers to death.
* * *

In connection with the National Day of Prayer in Sheffield, England, one of the most unusual services was that conducted at the coal face of Brookhouse Colliery, by Rev. E. R. Redfern. He went down early to conduct the first service ever held in the pit. The singing of the miners echoed through
(Turn to page 18)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXI
NUMBER 4
JANUARY, 1945

Is There No Atlantic Charter?

THERE is no state document such as the Atlantic Charter, said the President. The hopes of the spiritual minded fell with the comment. We had hoped that when Mr. Roosevelt returned from his vacation at Hot Springs, Georgia, that he would set Mr. Churchill right. The Prime Minister had seemed rather confused about the matter. Once he told the British Parliament that the amended charter permitted the bombing of Greece. The copy we published in our July-Directory issue evidently did not have the amendment. But the President dealt hope another blow. What is called the Atlantic Charter, he explained, is simply a series of memoranda which passed between the Prime Minister and himself.

No Atlantic Charter? Does that mean that these two great leaders did not agree that their countries would seek, "no aggrandizement, territorial or other?" Does it mean that they do not desire to see, "no territorial changes that do not accord with the freely expressed wishes of the peoples concerned?" Does it mean that they never covenanted to "respect the right of all peoples to choose the form of government under which they will live?" Does it mean that they did not agree to "further the enjoyment of all states, great and small, victor and vanquished, of access, on equal terms, to the trade and raw materials of the world which are needed for their economic prosperity?"

No Atlantic Charter? On what agreement, then are we to look for the liberation of subject peoples? How are you going to interpret the purposes of the war to those who look for human progress?

It would be unfair to say that the dissipation of the Atlantic Charter makes the war purposeless. There is still left the record of German atrocities. The stories of Lidice, of the cremation of the thousands of Jews, of the Russian atrocities, still call for the destruction of Nazism. But if the idealism of the charter

is to be ignored the war becomes one of retribution and punishment. The higher motive is missing.

We hope that the President will look again and find that there is some assurance such as the Atlantic Charter offered. Perhaps under the state papers and diplomatic documents there may still be found a scrap of paper which speaks of war to liberate the enslaved peoples of the world in all areas, Pacific as well as Atlantic.

The Christmas star shines overhead as we write these words. The idealism of the Atlantic Charter is in the hearts of American people. Their hearts are tender. Look again, Mr. President. Tell us, with assurance, that we may send our young men to battle with the faith that the cause for which they must give themselves is a noble one. May we be able to soften the grief of those who mourn with the assurance that their loved ones died fighting for human freedom.

Anent Social Security

DR. THOMAS J. WATTS, executive secretary of the Relief and Annuity Board of the Southern Baptist Convention, protests any action by the federal government which would place church employees under the social security act. Dr. Watts says that the churches can do as well or better than the government by using their own funds.

We agree that the churches can do as well or better than the government but ask one question: "Why haven't they done so?" Denominations are generally older than our government. They have talked nobly about human rights. But we have yet to see any denominational program which gives adequate protection to lay employees of churches. An effective plan, adequately financed, would be more eloquent than hours of argument.

(Turn to page 58)

The Private Life of the Ten Commandments

by Conrad Henry Moehlman

Here is an interesting story of the various decalogues and the Jewish, Roman Catholic and Protestant interpretations. The author is lecturer on religion at the University of Rochester.

FATHER Hennepin, Dr. MacKenzie and Rabbi Abraham had played eighteen holes of golf. It was mid-afternoon. Father Hennepin had preceded his friends into the library of the club where old and new magazines were on file. His eye had been caught by an article entitled "Our Moral Anarchy" published some years before. He scanned it hurriedly. As his play-partners entered, he looked up, chuckled and said: "Here is a fascinating story showing that the Americans actually believe in the ten commandments. 'Thou shalt not kill' is their number one. 'Honor thy father and mother' is their number two. 'Thou shalt not steal,' their number three. Then follow 'thou shalt not bear false witness,' 'thou shalt not commit adultery,' 'thou shalt have no other gods before me,' 'thou shalt not covet,' 'thou shalt not make unto thee a graven image,' 'thou shalt not take the name of God in vain.' Their tenth commandment appears to be: 'Remember the Sabbath day to keep it holy.' Well, the country seems safe, if all except the gangsters value life and home and property so supremely. But why have Americans rearranged the commandments of God? I prefer the old enumeration backed by the authority and tradition of the church, namely,

"I. I am the Lord thy God. Thou shalt not have strange gods before me.

"II. Thou shalt not take the name of the Lord thy God in vain.

"III. Remember thou keep holy the Sabbath day.

"IV. Honor thy father and thy mother.

"V. Thou shalt not kill.

"VI. Thou shalt not commit adultery.

"VII. Thou shalt not steal.

"VIII. Thou shalt not bear false witness against thy neighbor.

"IX. Thou shalt not covet thy neighbor's wife.

"X. Thou shalt not covet thy neighbor's goods."

"Your ten commandments, Father

Hennepin, omit the long one on images completely," laughingly commented Dr. MacKenzie, a minister of the Presbyterian church. "Of course, anyone can understand why. But it compels your church to divide the tenth commandment into two. Evidently your nine and ten are one commandment. Coveting is coveting whether the object is a man's wife or his goods. Your omission of the image commandment and your strange enumeration of the commandments causes cruel confusion. I announce a sermon on the fourth commandment assuming that all expect a discourse on the Sabbath day only to discover that some who read the advertisement assumed that I would speak on 'honor thy father and thy mother.'"

"You two are amusing," interrupted Rabbi Abraham. "Israel insists that commandment number one is: 'I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.' The second commandment is Father Hennepin's first plus that long statement on images. After the second, the right enumeration is according to Dr. MacKenzie."

"But, rabbi, it is very clear that your first commandment is only an introduction to the ten commandments," this from the Presbyterian clergyman.

"Why do you call them 'the ten commandments'?" asked Rabbi Abraham.

"The Bible and holy church do," replied Father Hennepin.

"Now I should like to be shown where the Bible calls your decalogue 'ten commandments.' I am not quibbling. I mean our decalogue. Neither Dr. MacKenzie nor you, Father Hennepin, can find the passage. 'Ten commandments' occurs in immediate connection with a decalogue only in Exodus 34 and you know that your decalogue is found either in Deuteronomy 5 or Exodus 20."

"Well, the holy church will continue to call the law of Deuteronomy 5, 'ten commandments.'"

"And Calvinism to the end of time

will call the law of Exodus 20, the decalogue."

Passages Differ

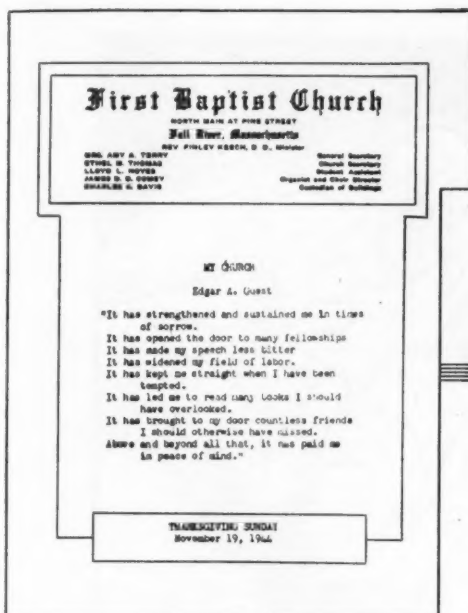
So Rabbi Abraham dropped that aspect of the matter and began anew. "I wonder whether you have ever noticed the difference between the Sabbath commandment as given in Deuteronomy 5 and Exodus 20? According to the Exodus passage, the Sabbath originated at creation, has been kept ever since, and is a memorial to the rest the creator took on the seventh day. The reason for keeping the Sabbath holy is *theological*. But according to Deuteronomy 5, the Sabbath did not originate at creation. It was instituted thousands of years later in the time of Moses when Israel was delivered out of bondage in Egypt. According to Deuteronomy 5, the Sabbath was established about the thirteenth century before the Common Era. Its purpose was humanitarian. It is to be kept to enable tired humans and the animal creation to rest, to refresh themselves. Its basis is sociological. It is a memorial to the escape from Egypt. 'Remember you were once slaves in the land of Egypt, and that the Eternal your God brought you out by sheer strength and main force. Hence, the Eternal your God has ordered you to keep the Sabbath.' We really could accept the new thirteen-month calendar without doing violence to Deuteronomy 5. But first all Israel must agree to this."

"Since you have confessed, rabbi," remarked Dr. MacKenzie, "it is only fair for me, to state that the title 'Christian Sabbath' hails from the modern period. Christians of earlier centuries did not identify Sabbath and First Day. Neither did Luther and Calvin. Sunday was for them the Lord's Day. The quarrel over the 'seventh-day sabbath' is only three centuries old."

"Protestants in general," continued Rabbi Abraham, "use the text of Exodus 20 and Catholics, the text of Deuteronomy 5. Protestants therefore use the youngest text of the decalogue and Catholics, the next youngest."

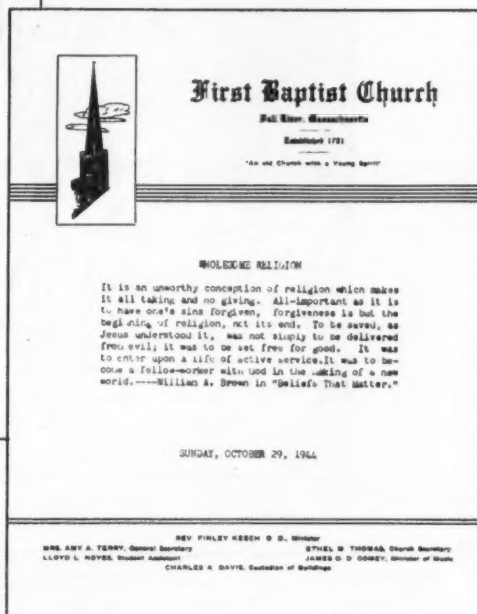
"What do you mean youngest?"

"Do you not know that Exodus 23 and 34 contain much older decalogues

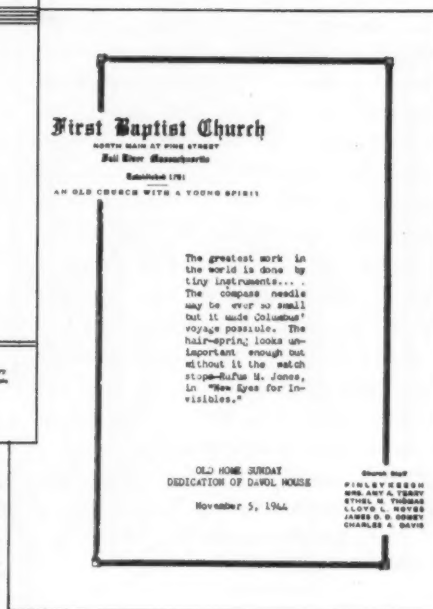


GETTING VARIETY IN MIMEOGRAPHED BULLETINS

The First Baptist Church, Fall River, Massachusetts, mimeographs its weekly calendar. It follows the practice, however, of having the front design printed to break the monotony of a solid page of mimeographing. To further give variety the minister, Finley Keech has had the front printed in five different designs. Three of them are



shown in the illustration above. The covers for the entire year are printed at one time. Then the use of the designs is rotated. This gives a pleasing variety in the appearance of the weekly bulletin.



than those used by Christianity and Judaism? Goethe noticed the decalogue in Exodus 34 but the faculty to which he presented his thesis suppressed the remarkable discovery. As I recall it, this primitive decalogue runs: 'Do not worship another god; do not carve metal gods; hold the festival of unleavened cakes; all the first-born belong to me; none of you must appear before me empty handed; six days work, on the seventh, rest; keep the festival of weeks; keep the festival of ingathering at the revolution of the year; three times annually your males must appear before Yahweh; no leavened cakes are to be mingled with the blood of sacrifice; no sacrifice is to remain over till morning; you must bring the first and finest of the produce into the house of Yahweh; do not boil a kid in its mother's milk.' You notice resemblances between this decalogue and the orthodox one. It is much older in age, hence its basis is agricultural. Israel is not yet settled in towns in Palestine. References to flocks and simple agriculture abound." The Oldest Decalogue

"Probably the oldest of these four

related decalogues is found in Exodus 23," continued the rabbi. "It reads, 'Six days you shall labor but on the seventh, rest; hold the festival of unleavened cakes; do not appear before me empty-handed; keep the harvest festival; keep the feast of ingathering at the end of the year; three times annually your males shall appear before Yahweh; do not mingle the blood of sacrifices with leavened cakes; no fat slices shall remain till morning; bring the first and finest of the land into the house of Yahweh; do not boil a kid in its mother's milk.' The decalogue of Exodus 23 is closely related to Exodus 34. But both of these are also related to our standardized decalogue. In all four sets there is a reference to a day of rest, although it does not become a sabbath until the time of Deuteronomy. Someone has shown that 'do not appear before me empty-handed' is the ancestor of 'do not take the name of the Lord thy God in vain.' 'Do not worship another god, do not carve metal gods' seem to be ancestors of Israel's second commandment. So our decalogue is the result of a long, long

process of development. Some elements of it are very old; some of a much later period."

"Yes," said Dr. MacKenzie, "I have often wondered about the length of the commandments. The children find it so difficult to remember some of them. Indeed, they forget what it is all about. The moral law is inexorable. You accept it without debate. You take it or leave it. Now there are only twenty-nine words in commandments one, six, seven, eight, and nine put together, while there are 259 words in the other five. Compare 'thou shalt not kill' with 'remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work' and so on until ninety-nine words are consumed."

"But the most romantic thing connected with the ten commandments is that they were at first addressed to adult males and that not one of them today means what it meant at first. 'Honor thy father' originally was a summons to the adult male not to neglect the aging parent and to give him proper burial. 'Thou shalt have no other god but me' did not deny the existence of other gods but demanded

that Israel worship Yahweh rather than Dagon or Chemosh or Aton. Israel had pictures and idols in the Temple of Solomon. In the time of Hezekiah the people were worshipping a bronze serpent. Christianity suppressed the commandment against images. At first the commandment about taking the name of God in vain was concerned with the attempt of some to get the magical benefit of using the name of Yahweh without bringing the corresponding offering. The sabbath was originally a monthly feast day and only very gradually became a weekly solemn occasion. Children and wives were the property of the male. The commandment against infidelity protected the property rights of the male against all comers. It was right to steal from one beyond the clan but the property of fellow-clansmen must be held inviolate. 'Killing' was similarly restricted. And the appropriation of a man's property in his absence became the coveting of that property whether wife and children and slaves or lands and houses and flocks."

"Ah," drawled Father Hennepin, "you are giving us the private life of the ten commandments. Let's have chapter two after another game."

GOD IN THE VALLEY OF SHADOWS

Death makes most people shudder. We do not like to think of death, but there are times when we must. Someone very dear to us passes on. We realize that we shall no more behold the physical form of the one we lay to rest. Perhaps we ourselves face the possibility of early death. How we yearn for a staff on which we may lean! We who are Christians have such a staff in our religion. God is in the valleys with us. "Closer is he than breathing, and nearer than hands and feet." Safely through the valley he bears us, leading us into the never-fading glory of another world. Our fears are calmed, and a sense of divine comradeship is ours. Whatever experience of life may come upon us, God never deserts us. From *To-Day*; Issue by Adelaide G. Wallace; The Westminster Press.

How times have changed. Listen to Samuel Pepys in April, 1667: "Took coach and to Hackney Church, where very full, and found much difficulty in getting pews. I offered the sexton money and he could not help me. So my wife and Mercer ventured into a pew, and I into another."



- THE CHURCH LAWYER -

Legal Status of Parsonages

by Arthur L. H. Street

WHEN a pastor is injured while caring for a parsonage furnished him by his congregation and while performing a household duty for his own benefit, he cannot be regarded as having been injured in the course of his employment, in such sense as to entitle him to a workmen's compensation award against the church society.

It was so decided by the Supreme Court of New Jersey in a case where a pastor strained his back while removing a barrel of ashes from the basement of the parsonage occupied by him. (*Van Devander v. West Side M. E. Church*, 160 Atl. 763.)

Under the terms of Mr. Van Devander's employment as pastor he occupied a parsonage, the rental charge for which was deducted from his stated annual salary. No janitor service was furnished.

The New Jersey Workmen's Compensation Bureau ruled that the church society was liable for the payment of compensation under the statutes of the

state. But the ruling was reversed by the Supreme Court, which said in part:

"We are inclined to think that it was error to hold that the accident arose out of the employment. Petitioner was performing a household duty for his own benefit which he would have been required to perform if he lived in a house owned by himself. . . . Now the employment here was that of a minister. Carrying ashes is certainly not incidental to that office, directly or indirectly. Petitioner takes the position that the church imposed certain additional duties, namely, care of the parsonage. But it does not seem that this is so. Care of a dwelling house ordinarily falls upon the occupant and does not have to be so 'imposed.' What the church did was to refuse to furnish service which would relieve him of this burden."

The court decided that the case was not altered in the minister's favor by the fact that the parsonage was incidentally used by the congregation for weddings, christenings and parish meetings.

A Message to Ministers About Social Security

by Arthur J. Altmeyer

In your churches are hundreds of people protected by the Federal Social Security plan. You can be of help to them by encouraging them to learn of the benefits which may be due. The author of this article who is the chairman of the Social Security Board gives our readers a picture of the benefits of social security for those who have its protection.

IN the month of August, 1944, the Social Security Board passed a milestone: it began to pay out on the millionth benefit in force under the old-age and survivors insurance program of the Social Security Act. The significance of this event is that already, only a few years after the social insurance program got under way, benefits are helping to keep hundreds of thousands of Americans from destitution, to keep hundreds of thousands of families together with a minimum security, to keep mothers with their children, and to give children the chance of growing up in their own homes in normal family surroundings.

In the case of the millionth beneficiary there is a point of special interest. Mrs. Mary Rex Thompson, a Cleveland war worker's widow and mother of two small children, to whom the benefit went, did not know about her benefit rights until some time after her husband's death. It was only because her father-in-law pressed her to go to the local field office of the Social Security Board that she made inquiry there. She thought possibly there might be a lump sum death benefit of a couple of hundred dollars payable to her. Instead Mrs. Thompson is today receiving \$59.49 every month for herself and her two children, and before the Social Security Board has finished paying out on the account of John Robert Thompson, his family probably will have received some \$15,000.

Mrs. Thompson's case is not unique. The Social Security Board has endeavored through many channels to acquaint workers and their families with their rights under the old age and survivors insurance program; notwithstanding, many of the 67,000,000 workers who have already earned credits counting towards benefits under the program still have little definite knowledge of the insurance protection they are building for their old age or for

their families in the event of the breadwinner's death. The result may easily be loss of benefits, homes broken up, and children separated from their mothers.

Because many workers think that retirement benefits will come to them automatically when they stop work at 65 or later, some do not file their claims immediately on retiring. Because many workers still think of social security as an "old-folks' program"—the survivors provisions were not incorporated until 1939—they fail to inform their families about their rights under the law. Time after time widows, dazed and at a loss where to turn, come to the local offices of the Social Security Board as a last resort. Sometimes they are sent in by a funeral director, a minister, a social worker, or the doctor who attended the deceased. Sometimes they come in because a neighbor heard about social security on the radio and gave them hope. Frequently, they expect at most a lump-sum benefit. Their husbands paid social security taxes for years, they say. Can't they get back his contributions?

More and better ways of reaching workers and their families are needed. The printed word in newspapers, magazines, leaflets and pamphlets does not seem to have been sufficient to acquaint all the American people with their rights under the Social Security Act. The Social Security Board is endeavoring now to reach workers and their families more directly through the spoken word and is enlisting in its campaign all those who come into intimate touch with large numbers in a community.

We hope that when occasion arises ministers will help in getting information about social security benefits to members of their congregations and others who call upon them. Families in which the breadwinner dies, especially, need to know their rights; and the need for this information is great

among those who have reached the age when they can no longer work in industry or commerce. The minister's opportunities will be many, since he is among the first to whom his people turn when bereavement comes or financial loss occurs.

Old-age and survivors insurance is a program that operates at present only for those who are employed in private industry or business—in factories, mills, mines, stores, offices, banks, hotels, restaurants, gas stations, and similar places. The system operates to provide an income for the worker when he is old and retires and for his family when he dies.

To qualify for retirement benefits a worker must be "fully" insured. Roughly speaking, to become fully insured, a wage earner must have worked in a covered job at least half the time between the beginning of the program on January 1, 1937 (or between the time he was 21 if that occurred at a later date) and the date on which he reaches 65 or dies. Retirement benefits are paid to:

1. The wage earner when he is 65 or older and stops work.
2. His wife when she is 65.
3. His children under 18.

These benefits are payable to the worker and his wife until death, to the children until age 18.

Any of the monthly benefits provided under the law are available to the survivors of workers who die "fully" insured. Monthly benefits are provided for the worker's family during the children's growing years, however, even when the wage earner dies having acquired only "currently" insured status. To become "currently" insured less work, generally speaking, is required; a worker must have been employed in covered work for only half of the last 3 years of his life.

Monthly benefits are payable to the following survivors of "fully" insured workers:

1. **Children.** These receive monthly payments until they are 16—or 18 if still in school.
2. **Widow with children in her care, regardless of her age.** Until her youngest child is 18, the widow receives monthly payments provided she does not

remarry. The payments stop when the youngest child is 18, but begin again when the widow is 65 and continue until death, unless she remarries.

3. **Widow at age 65.** She receives monthly payments, regardless of whether she has children, provided she has not remarried.

4. **Dependent parents.** If the deceased worker left neither widow nor child under 18, dependent parents receive monthly payments when they reach the age of 65.

Monthly benefits are payable to the following survivors of "currently" insured workers:

1. **Children.** These receive monthly payments until they are 16—or 18 if still in school.

2. **Widow with children in her care regardless of her age.** Until her youngest child is 18, she receives monthly payments provided she does not remarry.

Widows with children may work in covered employment without affecting the benefit payments to their children. For each month in which the widow earns as much as \$15 in covered employment, however, her benefit payment is suspended. Many widows exercise this option, since their earnings usually exceed the benefit which they alone receive. It is possible for a widow, or any other beneficiary whose benefits are suspended because of work in covered employment, to go on and off the benefit rolls as her employment ceases and begins again. Thus some widows who could not obtain or engage in steady employment may supplement their incomes with seasonal jobs, without impairing their future benefit rights.

Lump-sum death benefits are payable in the case of either "fully" or "currently" insured workers as follows:

1. **Near relative or person who paid the funeral expenses.** If the deceased worker leaves no one immediately entitled to monthly benefit payments, then a lump-sum death payment is made to the widow, child, grandchild, or parents. If none of these relatives is living, a lump-sum payment may be made to the relative or other person who paid the funeral expenses.

In order that no payments may be lost, claims for benefits should be filed immediately after the insured worker's death. Monthly payments to survivors are retroactive, but for not more than three months prior to the month in which a claim is filed. Thus if a claim is not filed until the fourth month after the month of the insured worker's death, one month's payment is lost. Claim for the lump-sum death benefit must be made within two years after the death of the insured person.

The Social Security Board is especially eager that clergymen stress the following:

1. Every worker in covered employ-

The Memorial Service

PROBABLY you have already conducted a memorial service for one killed in action—one whose body is in foreign soil or in the sea. If not you will soon have the experience. Your phone will ring and a distracted mother or father will ask if you can plan a memorial service for a loved one.

Because I have recently gone through that experience I will pass on what knowledge I have acquired. The call came from a mother. The father, it happened, was also in the service. The boy had been killed in the invasion of Saipan. Could I conduct a memorial service? Of course I agreed. But just what constituted a memorial service.

I turned to several services which had appeared in *Church Management*. Some of these had responsive readings. I just could not see a responsive reading in a memorial service so that part was discarded. But I did find several good ideas. One was that the local American Legion organization be asked to assist. Upon request this organization was glad to furnish a bugler to sound taps and, in addition, several of its members were present in uniform.

I found that the family had received letters from the commanding officer and several of the men. These letters, it seemed, should have a part in the service. So they were secured for part of the address. The church organist was asked to play and a soloist secured for the vocal number.

The program as finally worked out was as follows:

Organ Prelude

Opening sentences

Announcement of the service

Reading of the military record of the deceased. This included the date of his induction, place of training, engagement in which he participated, etc.

ment should visit or write the nearest field office when he is 65, whether or not he intends to continue working.

2. The immediate family or near relative of every worker who has ever been employed in a covered job should, upon his death, visit or write the nearest field office without delay, whether or not they know the worker was insured and that benefits may be due them.

Ministers are close to the people of a community. They have an opportunity to help their people by bringing these points home.

The solo

The Bible readings

The Address

The Prayer

Taps

Organ Postlude

What about an address? At first this seemed the most difficult part of the service. But it cleared itself. The parts of the address seemed to come naturally. It was answered by these statements.

1. It is a tribute to one who has died in the service of his country. People have always paid such a tribute to their heroes. He was buried with military honors. That part has been taken care of.

(At this point the several letters from his commanding officers and comrades were read.)

2. It is a service to ask for the understanding of the reason for the death of one so young and fair. The preacher does not try to explain it. He asks for God the heavenly father to help the family which mourns.

3. It is held to give us who grieve the opportunity to again affirm that these dead may not have died in vain and to pledge ourselves, again, to a warless world.

It is for us the living . . . to be here dedicated to the great task remaining before us . . . that we here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.—Abraham Lincoln, at Gettysburg, 1863.

I think that the third point in the address may be one which should be repeated in every memorial service to be held. We need to get our people to pledge themselves to a world without war. When is a better time to do it than when they mourn one who has fallen.

Frederick Douglas said that when he was a slave he prayed seven years for liberty, but received no answer. Then it occurred to him that he must answer his own prayer. And, when, with his eyes fixed on the North Star, he prayed with his legs, his prayer was answered.

The Profile of an Era

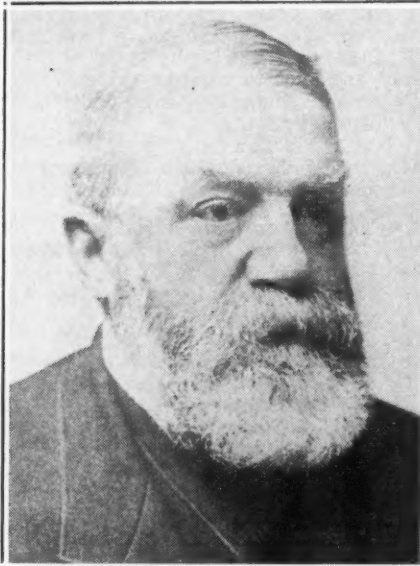
by William A. Leach

The life of the Fleming H. Revell Company spans the period from the Moody meetings to the present day. In this era religious publishing in the United States has reached its maturity.

THE Fleming H. Revell Company has announced its seventy-fifth birthday. That is an important announcement for any firm. But when, as in this instance, the publishing house was a definite product of a great religious movement it assumes an even greater interest. To go through the book catalogs of the house for the three quarters of a century gives one a good picture of the procession of authors in the religious world. I would not even dare to estimate the thousands of titles which have borne the Revell imprint.

Fleming H. Revell was ten years the junior of Dwight L. Moody but they were mutually attracted to one another. The interest was intensified later when Mr. Moody married Emma Revell, Fleming's sister. The two men had many interests in common. Mr. Revell was a deeply religious man and was, from time to time, invited by Mr. Moody to assume positions of leadership in the evangelistic campaigns. He felt, however, that his Christian service should be in a different field.

His first venture in the publishing field was made under the inspiration of Mr. Moody. The evangelist had started a small paper which bore the title *Everybody's Paper*. He suggested to



Dwight Lyman Moody

his brother-in-law that he take over the editing and publishing of this periodical.

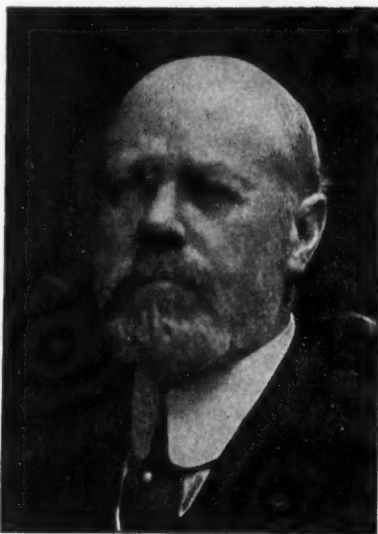
The reader should bear in mind that Dwight L. Moody was a man of broad interests. He preached to millions of people. But he was conscious that his work to be perpetuated must use other media than the platform and pulpit. Because of his own educational limitations he naturally thought of training young men and women through schools and much of his earnings went into the schools he established. He was also conscious of the power of the press and he was interested in the distribution of Christian literature. It was a specialized kind of evangelism. This writer has always been interested in Moody's effort to publish a trade journal for preachers. He called his paper *The Christian Economist*. It did not last long before being absorbed in another publication. But it reveals that the evangelist appreciated that churches are not to live by evangelism alone. Efficiency and order are, as well, necessary.

Fleming H. Revell was not the man to stop at the half-way mark. In 1869 he started his publishing business at Chicago. Having accepted the assign-

ment he went to work with vision and energy. In an effort to get started he went to England to arrange for editorial and art material suitable for a new publication. While in England the Chicago fire of 1871 destroyed his office with its contents. He did not meet too kindly a reception there until one publisher learned of his loss through the fire. Then, in an effort to help an ambitious young man, he turned over to him American rights of splendid material. As editor, publisher and promotion manager combined, he published his new magazine from New York. In a few years he had achieved a circulation of a quarter of a million readers.

The next step was the publishing of books. There were few religious books by American authors available at the time. Mr. Revell's first efforts were to import good British books. The first book published by him bore the title *Grace and Truth* by W. P. Mackay and unless this writer is mistaken that book is still listed in the catalog of the Fleming H. Revell Company.

Chicago was the home of Fleming H. Revell. *Everybody's Paper* was published from New York for a few years but as soon as conditions permitted he was back in Chicago and established his business there. The Fleming H. Revell Company became widely known among Americans as "Publishers of Evangelical Literature."



Fleming H. Revell



Fleming H. Revell, Jr.

Moody and Revell

Throughout the life of the evangelist the closest companionship prevailed between the two men. It has been my privilege to read excerpts from an unpublished letter by Mr. Revell describing the last hours and death of Mr. Moody. It could only have been written by one who believed in the work and sincerity of the evangelist. The two men discussed books together and there is no doubt that Mr. Moody influenced selections. Mr. Revell, on the other hand, controlled the business. They might have differed on sales matters. Moody was inclined to put a price on books which would make them unprofitable. Mr. Revell was too good a business man to yield on this point.

Both men were practical minded and the "how to" books have always had a large place in the Revell lists. The practical sense was always evidenced. Both would have liked *Church Management* because it is so intensely practical and neither would have objected because it is not theological. It is interesting to check a current catalog of the house. Of course every practical book does not have a "How to" title. But some have. Here are a few of these publications which carry these words: *How to Be a Pastor*, by Theodore Cuyler; *How to Conduct a Sunday School*, by Marian Lawrence; *How to Increase Church Attendance*, by Roger Babson; *How to Pray*, by R. A. Torrey; *How to Speak Effectively Without Notes*, by Robert E. Speer; *How to Promote and Conduct a Revival*, by R. A. Torrey.

I never met Fleming H. Revell. The other names which stand out in the history of the company have been personal friends. From Canada came George H. Doran, a dynamic personality who became the vice president of the company. He afterwards established his own publishing house. I worked for him for a time as editor of religious literature. The late S. Edgar Briggs, for a long time manager of the New York house, I knew fairly well. Fleming H. Revell, Jr., succeeded his father as the president of the company in 1928. He is an instinctive book man who carries responsibilities gracefully. He is now chairman of the board of directors. William H. Wooster, the secretary of the company, directs its advertising. I have enjoyed the hospitality of his office many times during the life of *Church Management*. Since the inception of this publication we have counted on his support and encouragement.

William R. Barbour, nephew of the founder, is now the president of the company. A product of Mount Her-

Thou Art Our Shepherd

(The following verse was written by Charles C. Lindsay, minister of the First Presbyterian Church, Coldwater, Michigan, for reading at the burial service of a nine-year-old boy.)

Thou art our Shepherd,
For Thou hast so named Thyself.
Thou hast promised to seek for the
sheep that is lost
Until Thou hast found it and made it
safely secure.
We who come to Thee today have lost
just one little lamb;
Only one—yet to us everything.
We cannot find him—our strength is
insufficient—
And we seek Thy help.
Help us, O Christ, Thou Shepherd of
the Sheep!

How shalt Thou know him?
Why Thou must know him—he knew
Thee.
He knew Thee and called Thee by
name;
Yes, he called Thee his "friend."
He knew no fear in an earthly sense—
The dark, the storms of summer, the
snows of winter—
They held no fear for him.
Why?
Because his hand was in Thy hand;
His trust in Thy love.
'Tis him that we seek.
Help us, O Christ, Thou Shepherd of
the Sheep!

You do know him?
And he isn't lost?
He is with you—and happy—and safe?
His eyes are shining—his voice is
singing?
He's learning lessons—to know why
the birds fly—
Why the flowers bloom, and what
makes stars twinkle?
Yes, that's he—our lamb that was lost.
But lost no more.
We thank Thee, O Christ, Thou Shep-
herd of the Sheep!

We can bear the loneliness now—
We can face the future unafraid,
With hearts that are calm and serene.
We have discovered that he has left us
his treasure:
The faith and trust which he had in
Thee.
It's ours now—
Ours to have and to hold—
Ours to bring us comfort and strength—
Ours to lighten the load.
It's not for long that we shall be
separated,
That he shall be away;
For he has shown us the way—
The way to Thy celestial fold.
Prepare for us,
And welcome us, O Christ, Thou
Shepherd of the Sheep!

mon School and Wesleyan University, he lived for seven years in the house of his uncle. He has good reasons for cherishing the traditions of Moody and Revell. Frederick Maresch, who joined the company in 1909, is the treasurer. Wilbur H. Davies, formerly with the Pilgrim Press and Association Press, is the sales manager. We shall continue to expect good books from this alert house.

But the point to my story is this: Two generations ago the world witnessed a great religious revival led by a modest consecrated man whose body has lain for some years on an attractive hill on the old farm at East Northfield. Associated with this great evangelist was his younger brother-in-law, who, under the inspiration of the period, began the publication of religious books. Mr. Revell also lived a full life and passed on. The spiritual and social influence of the Moody period has been perpetuated through the lives of men and women reached by the appeal of the evangelist; through the schools which were established; and through the ministry of religious books. The Fleming H. Revell Company, publisher of evangelical literature, now seventy-five years of age, took root in that period. In a very true sense the

publishing of religious books is a product of the Moody meetings.

There may be disagreement among Christians as to whether the past seventy-five years have seen religion grow or wane. Some will point to falling church attendance and Sunday school enrolment. Others see the church exercising less power in its community. But I am sure that any person who is familiar with the publishing program of the past seventy-five years will agree that if Christianity is to be judged by the quality of books being published Christianity has progressed in these United States. Never have readers of religious literature had as many and as good books as are offered at the present time. America has come to her own in the publication of religious books. We still import books; but we also export. American church leaders are read abroad. Strong publishing houses, most of which are well known to our readers, managed by keen consecrated business men, supply the needs of readers.

All this, it must be remembered, has developed in the past seventy-five years, since Dwight L. Moody suggested to Fleming H. Revell that he take over the publication of *Everybody's Paper*.

John Baillie---Repatriated Theologian

by Norman Victor Hope*

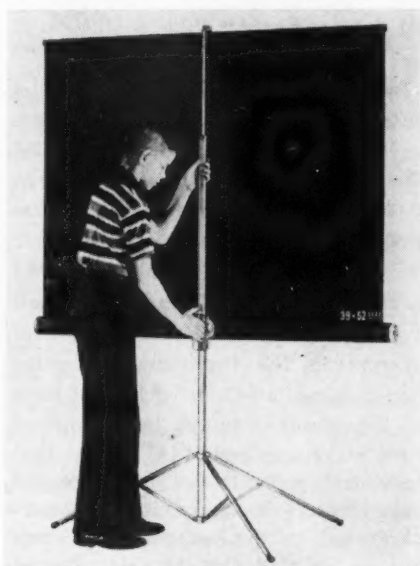
FOR more than a generation, theological professors have constituted one of the main items of export from Scotland, whose people are supposed to have a genius, or at least a penchant, for theological argument. Scotsmen like Hugh Black, Ernest F. Scott and James Moffatt, to mention only a few of the more prominent, have left their native land in order to teach in seminaries in the United States, where they have in many cases won wide acclaim. Usually these men have settled in the United States for good, apart, of course, from occasional visits home. But sometimes they have returned to Scotland after a period of teaching abroad. Of the group who have done this, perhaps the best known is Professor John Baillie, who has thus been facetiously described as a man "whom Scotland gave to the United States and Canada and then repatriated."

John Baillie, a son of the Scottish manse, was born in 1886—the same year, it is interesting to note as Karth Barth that Swiss prophet who has been fluttering the theological doves of Europe for over twenty years now. Dr. Baillie received his schooling at Inverness Academy, in the Scottish Highlands; and in 1904 he proceeded to the University of Edinburgh. There he had a brilliant academic career: after winning many coveted prizes and scholarships, he graduated with first-class honours in mental philosophy in 1908. Even after proceeding to study for the ministry at New College, Edinburgh—the theological seminary of the then United Free Church of Scotland—he still retained his connection with the Philosophy department of the University, in which he acted as assistant between 1909 and 1912. While enrolled at New College, he spent his summer vacations studying at the University of Marburg, in Germany, where he came under the influence of Wilhelm Herrmann, the well-known Ritschlian theologian. Between his return from Germany in 1912 and the outbreak of the World War of 1914-18, Dr. Baillie acted as assistant in Broughton Place United Free Church, Edinburgh, to James M. Black, who in 1921 went to succeed John Kelman as minister of St. George's United Free Church, Edinburgh.

When war broke out in 1914 Dr. Baillie offered his services to the Y. M. C. A. Under its auspices he worked with the British Expeditionary Force in France, finally acting as Assistant-Director of Education between 1917 and 1919. In the latter year he was called to the Richards Chair of Theology at Auburn Theological Seminary, New York, where he taught for eight years, and where, incidentally, he was ordained to the Christian ministry. In 1927 he became Professor of Systematic Theology in Emmanuel College, Toronto, that well-known seminary of the United Church of Canada. Three years later, in 1930, when William Adams Brown gave up the Roosevelt Chair of Systematic Theology in

Union Theological Seminary, New York City, Dr. Baillie was appointed to succeed him. There he might have remained very happily for the rest of his teaching days; but in 1934 a call came to him to the Chair of Divinity in the University of Edinburgh, his alma mater. This, a famous as well as an ancient Chair, had been adorned by such outstanding thinkers, leaders, and teachers, as Thomas Chalmers, Robert Flint, and William P. Paterson. The call to follow in the line of such a great succession was one which Dr. Baillie felt constrained to accept, and he has taught at Edinburgh ever since.

On the outbreak of the second World War in 1939, Dr. Baillie once again volunteered for service with the British forces overseas. Renewing the activities which he had pursued a quarter of a century previously, he acted as Director of Educational Activities with the Y. M. C. A. in France between January 1940 and June of that year, when the German conquest of the Low Countries and France drove the British army from the European continent at Dunkirk—an evacuation in the course of which Dr. Baillie and his staff had some hair-raising adventures. In 1943 he was nominated as Moderator of the General Assembly of the Church of Scotland. This was a signal honor, in view of the fact that Dr. Baillie was only fifty-seven years of age, and had not served in the Church of Scotland for more than a few years. It was a most impressive tribute not only to his character and ability, but also to the wide and deep influence in the Church of Scotland which he had so speedily acquired.



Radiant Portable Screen

IMMEDIATE DELIVERY ON METAL PROJECTION SCREENS

Under a new War Production Board ruling churches may now purchase metal projection screens without filing the form that has been formerly required. Only a Maintenance, Repairs, Operations rating is necessary. Radiant Manufacturing Company has six models available for immediate delivery. They include ceiling, wall and portable tripod types. To secure a catalog which gives a description of these write the Radiant Manufacturing Company at the address given on another page in this issue of *Church Management*.

In the course of his teaching career Dr. Baillie has been the recipient of numerous degrees and other academic honors. His alma mater, Edinburgh University, awarded him the D.Litt. degree in 1928 for his volume *The Interpretation of Religion*; and in 1930 it conferred upon him its D.D. degree honoris causa. In the same year, 1930, Victoria College, Toronto, Canada, gave him its D.D.; Dickinson College made him an S.T.D. in 1933; and Yale University conferred upon him its D.D. in 1934. He has delivered lectures on many foundations in colleges and seminaries in Scotland, England, and the United States; for instance, to take

*Reformed Theological Seminary, New Brunswick, New Jersey.

only a few examples, he was Duddleian Lecturer at Harvard University in 1931, Nathaniel Taylor Lecturer at Yale University in 1936; Special Lecturer at King's College, University of London, in 1937; and Alexander Robertson Lecturer at Glasgow University, in 1941.

Literary Productions

Any consideration of Dr. Baillie's writings ought perhaps to begin with his *Diary of Private Prayer*, which was published in 1936. This is not, of course, a theological book at all: it is, as its title suggests, a manual of private devotions, consisting of prayers for all the mornings and evenings of a month. These prayers are not only fresh and crisp in expression, but also keen in their religious insight and understanding. Good books of this kind have been all too few in traditional Protestantism; and the fact that seven impressions of Dr. Baillie's "Dairy" were called for in three years, would seem to indicate that it has supplied a felt want in devotional literature.

While Dr. Baillie has not yet, after the fashion of theologians of a former generation, produced a comprehensive volume covering the whole field of Systematic Theology, from the creation to the last judgment, he has been deeply interested in what he calls "more limited and special regions of enquiry;" and it is no exaggeration to say that to the discussion of those particular questions with which he has dealt, he has brought not only a wealth of literary and philosophical learning, but also a sound judgment, a graceful style, and a deep spirituality. In 1926 he published his first volume, *The Roots of Religion in the Human Soul*, and in 1928 *The Interpretation of Religion*. These two books both deal with the same question, the question, namely, of what exactly religion is; the latter book treats the subject rather technically, the former is in a more popular vein. The principal position which is expounded in these volumes may be summed up in the author's own words thus: "In the experience of moral obligation there is contained and given the knowledge, not only of a Beyond; but of a Beyond that is in some sort actively striving to make itself known to us, and to claim us for its own." (*The Interpretation of Religion*, p. 462). 'For it is not merely that through our values we reach God, or that from them we infer Him, but rather that in them we find Him,' (Ibid., p. 470). In 1939 he



John Baillie

returned to a problem which had concerned him in these early books, the problem, namely, of religious knowledge, which he describes as "the most difficult of all subjects." In *Our Knowledge of God*, he deprecates all attempts to prove the existence of God by argument, insisting that religious knowledge comes by direct confrontation with what he variously designates as "the transcendent holiness of God," "the divine," "the challenge of His holy presence," "the challenge of God in Christ."

In 1929 Dr. Baillie published his contribution to the study of the person and work of Jesus Christ, entitled *The Place of Jesus Christ in Modern Christianity*. In this book he endeavors, as he puts it, "to restate our Christian conviction about our Lord Jesus Christ in a form which shall avoid the many perplexing difficulties inherent in the traditional presentation of it, while yet losing hold of none of the great insights into spiritual truth which lay embedded within that traditional presentation and were the real secret of its marvellously powerful appeal to the human heart;" and it must be said that in this attempt to rethink traditional Christology in modern terms Dr. Baillie has achieved a large measure of success.

The year 1934 saw the publication of Dr. Baillie's book *And the Life Everlasting*. Here with fine insight he expounds the Christian conception of the life to come, in the light of modern thinking and discussion concerning this subject. His thesis is that eternal life means not mere post-mortem survival, but rather life with God, which is both a fruition and an achievement. In reviewing this book the "British Weekly" described it as "admirable," adding that it was characterized by "wisdom and insight;" and the journal "Theology" called it "truly remarkable and valuable." In the judgment of the present writer these

tributes are all well deserved; for Dr. Baillie's is by far the best book on the subject.

In 1942 Dr. Baillie entered the field of Apologetics, which may be described as "the defensive statement of Christianity." As far back as 1933 he had said that "almost all men will admit to having been visited by the moral experience; and so it has seemed to me that here we have the strategic point from which to undertake the interpretation and defense of religion in the contemporary world" (*Contemporary American Theology*, second series, p. 55). In his 1942 volume, *Invitation to Pilgrimage*, he put his theory into practice, by seeking to present the grounds of Christian belief in such a way as to make clear to others the constraint which it exercises over himself; and though this book is small in size, it is packed full of cogent argument.

In 1940, in the hour of Britain's greatest peril, the General Assembly of the Church of Scotland appointed a strong "Commission for the Interpretation of God's Will in the Present Crisis," the function of which was "to seek reverently to guide the Church in the interpretation of the Holy Will and Purpose of God in present-day events, and to examine how the testimony of the Church to the Gospel may become more effective in our own land, overseas, and in the international order." Of this important Commission Dr. Baillie, newly returned from his harrowing experiences at Dunkirk, was appointed Convener. This Commission submitted a brief Report to the General Assembly of 1941, and much fuller Reports to the Assemblies of 1942 and 1943, entitled respectively *God's Will in Our Time* and *The Church Faces the Future*. These Reports, in which the strong imprint of the Convener's mind is clearly evident, seek to consider the essential content of the Christian faith with a view to discovering how it may be most effectively presented to the men and women of today; they then attempt to define the nature of the Church's concern, and the extent and limits of its competence, in the settlement of problems concerning the better ordering of earthly society; and finally they discuss the more urgent of these problems in some detail, with special reference, of course, to Scotland. The work of this Commission is still proceeding; and it may well be that, outstanding as Dr. Baillie's work has been in the realm of pure theology, his work as Convener of the Commission will constitute his most important contribution not only to his native Church of Scotland, but to the Church of Jesus Christ throughout the world.

Architecture and Religious Tradition

by Charles D. Maginnis

In our October issue Dean Hudnut of Harvard University stated the case for modernism in church design. Here is a reply by Mr. Maginnis, F. A. I. A., the well known church architect. He shows the dangers which result from deserting the traditions of the past.

THE architecture of the Church has not experienced as yet the impact of the modern philosophy. The several reasons for this circumstance are interesting and not far to seek. The Church by its very nature is tenacious of the traditional principle and solicitous of the symbols that testify to its historic continuity. It is inevitable that it should offer a conservative resistance to the claims of architectural fashion, however contemporary may have been its attitude in the days when art was capable of vernacular estate. We cannot estimate its modern obligation without taking account of the valuation which religious sentiment puts upon ancient things. The art which sprang from the inspiration of the Christian idea is the proudest accomplishment of the human spirit. It is the romance of it which still gives beauty and dignity to the countenance of Europe. If art is no longer in this dominion, there is still the vivid memory of it. It will take time to forget how triumphantly the architectural imagination once translated the genius of religion in the Gothic Cathedral. However this nostalgia may irk the modern philosopher, the ecclesiastical mind will not be easily persuaded out of its reverence for this medieval accomplishment. Nor need we believe this to be a devotion that is under the immediate challenge of contemporary loyalties. The problem which the Church presents to the architect is in its nature so abstract that the urgency of realism is represented in the single function of seating a congregation. The rest is design directed to the ends of emotion. So singularly true is this that it would be difficult to identify an edifice from the Roman basilica onward whose organism has lost its validity for Catholic worship. An important modern church in Paris, the Church of the Holy Spirit by Paul Tournon, reveals an interior which is substantially a tendering in new materials of Santa Sophia of the sixth century. The stigma of archaeology is obviously not easily imputed to the architecture of an institution so universal

in nature and time. As a matter of fact, the only circumstance which has arisen to disturb the pertinence of early examples is the fixed pew. Yet its implications upon the plan have so far been assumed to be largely indeterminate. In the meeting-house it came to reasonable architectural composure, but Catholic and Episcopalian Churches made no concessions to it: the church was primarily a temple. Nevertheless, as it is indicated that the logic of the fixed pew will receive more significant acknowledgment than this in the modern experiments, the measure of importance to be allowed for in the formal seating of the congregation may well be considered.

Prior to the 17th century the pavement of the church was exposed so as to reveal the integrity of the fabric in its full meaning. Where the early habit is maintained, as in the churches of present-day Rome and in many of the continental cathedrals, we observe the constant functioning of lateral chapels. Individual groups of worshippers informally gather about. There is little intrusion upon the nave, which is effectively occupied only when the people stand. The fixed pew derived its rationality, of course, from the idea of services at stated hours in the presence of a congregation oriented to a central altar and to the pulpit. The effect of this condition was to discountenance the lateral chapel which is now to be found only in cathedrals and in seminary and community churches where there is an adequate ministry.

That the fixed pew is an artistic infliction upon the historic type of church is not to be contested. When in the basilican type of plan the seats extend into the side aisles, the junction of the columns with the pavement is hidden in the general perspective with sensible detriment. In spite of all efforts to moderate their arbitrary encroachment by the lowering of the backs and ends, pews are critically an ugliness and a banality. Man having definitely elected to be comfortable at his devotions, nothing is more certain than that this fixed furniture has come to stay. It is

not surprising that even in Catholic churches, sanction should have been sought for the sloping floor, but the expedient has failed to win more than a limited acceptance. The flexibility of new methods of construction is bound to encourage the study of the problem. The column will invite elimination, notwithstanding its innocuousness in the Colonial meeting-house. Width rather than length of plan will probably be emphasized as in the interest of large interiors. Compromise will be sought in the sacrifice of the recessed chancel. That the issue of such enterprise would probably be revolutionary is suggested by the scientific judgment that the optical and acoustic interests of a large audience are most effectively satisfied by the organism of the opera-house. Only repugnance may be expected from the idea that the traditional concept of the church should be exchanged, whatever the plausibility, for that of the auditorium. In the case of the Catholic church there is a solemn circumstance which particularly makes against this conformity. It is the principle of the Divine Presence by virtue of which the altar is theologically the Church. The implication of this upon the architecture is profound, involving as it does the emotional comprehension of this mystery. Terms of becoming dignity must give the testimony of it. The people's comfort may make its peculiar and difficult demands but the Worshipped must not be subordinated to the worshipper. It is beside the point to represent how unworthy has been the response to the implication of such sacred principles. It needs no telling to what degree in this country the art of the Catholic church fell away from those standards of intelligence and beauty which in an older time it had itself established. Nor should we fail to acknowledge how in that time of neglect the art of the Episcopal church bore admirable witness of them.

Without counting too confidently on the immediate influence of the new movement upon ecclesiastical architecture, it has already brought to it a cleansing and a stimulation to thoughtful and literate enterprise, however unlikely it is to accomplish the complete breach with tradition that is so arbitrary a demand of the modern specifications. Such an invalidation of his-

(Turn to page 22)

Reporting and Paying Your Income Tax

Our Annual Report on Kinks in the Tax Law

SOME important changes have been made in the income tax laws since we last discussed them in this magazine. In a way there has been a simplification. Because of the minister's peculiar situation he cannot profit by these changes as can some others.

The two most striking changes are:

(1) The ruling regarding exemptions for dependants. Each person is entitled to a personal exemption of \$500. Thus an unmarried adult gets \$500 exemption. A man and wife get two exemptions or \$1000. It was \$1200 last year. To this \$500 is added for each child. The parents with one child is entitled to an exemption of \$1500; where there are two children the exemption would be \$2000. Thus men with families gain under the new law.

Previously, a child ceased to be a dependent at the age of eighteen. This worked a hardship on the families with children in college. Under the new law any child or relative dependent upon the tax payer is legally a dependent, regardless of age, if he does not have the earning capacity of \$500 per year. When he earns at least five hundred dollars he makes his own report and pays income tax.

(2) The second significant change in the law is simplicity in making payment providing that your income is less than \$5000 per year. If your income is not over \$5000 and less than \$100 of that is received from sources outside your salary or regular source you may file a form W-2 (Rev.). The government will estimate your tax, give you credit for what you have paid, and send you a bill for the balance. If you have overpaid, it will refund the amount due you.

In computing your tax under this system the treasury department automatically cuts the income by ten percent to take care of any personal exemptions, contributions or non-taxable expenses which you have incurred. This is fine for many people. But the minister probably should not use it. The average ministerial salary is below the \$5000 figure. But deductible expenses will average much higher than ten percent of the minister's income. The automobile expense, alone, is more than that. So this simplification is out with most ministers.

He is then forced back to form 1040 which he has filed before. Using form

TAX FORMS YOU SHOULD KNOW

Form 1040-ES. This is the form which the minister will use in declaring his estimated income for 1945. It will be filed on March 15, 1945, giving the estimate of income and tax for the entire year. One quarter of the estimated tax should accompany the declaration.

Form 1040. This is the recommended form for the minister to use in his final accounting for the year 1944. It must be used by those who have incomes of more than \$5000 per year. Individuals with smaller incomes who have a large number of deductions should also use it as is explained in this article.

Form W-2 (Rev.). This form is supplied each employee from whom tax has been withheld at the end of the year. The individual then uses the form in settling his income tax for 1944 at the end of the year. It may be used by others whose incomes are less than \$5000 in settling the tax for year. It is not recommended for clergymen.

Form W-1. This is the form which the employer church will use in certifying to the Department of Internal Revenue the withholdings from the pay of lay employees quarterly during the year of 1945.

Form W-4 (Rev.). This form should be signed by every lay employee of a church. It designates his tax exemption status. Unless one is signed the government assumes that no exemptions are claimed and the church must withhold proper amount of tax.

1040 he can list his business and professional expenses. Deducting these he will have what is called the gross adjusted income. By referring to the back of the form you will find a table which tells you what your tax is on this gross adjusted income. This table allows, in addition to the deductions for professional expenses a further deduction of 10%. It is not necessary to list the items. It would include contributions.

If your personal deductions which will include contributions, interest on personal loans, medical expenses when over 5% of the total gross adjusted income and other items total more than 10% of the adjusted gross income, it is

well to elect to list them separately on the form or on an attached sheet to get the full advantage of the law. You have the privilege to do so.

Let's take the case of Rev. John Doe who receives a salary of \$2500 per year and use of the parsonage. He is married and has one child. The use of the parsonage is not to be counted in the income for taxing purposes. For the time being we will ignore any fees and gifts which Mr. Doe might receive. If he elects to file form W-2 (Rev.) his tax will be \$205.00.

But let's assume that he has found that it costs him \$500 per year to keep his automobile. This includes depreciation, gasoline, upkeep, etc. At least half of the use of this automobile is in the service of his employer, the church. So we will deduct \$250 from the \$2500 income as professional expense. This gives him an adjusted gross income of \$2250. He will now file his report on form 1040 and the amount of the tax as given in the table will be \$153.

Now let us further assume that John Doe is a tither. From his \$2500 he gives to the church and other recognized charities \$250. The tax he would pay in the paragraph above allows for a deduction for various purposes, above professional expenses of 1/10th of \$2250 or \$225. To get full benefit of his actual benefactions he must elect not to accept the 10% deduction but the actual deductions. He will gain by doing so. If he deducts his contributions of \$250 and computes his tax he will pay but \$115 income tax.

It seems safe to assert that the minister will never use form W-2 (Rev.) but will always file using form 1040 and will usually prefer to list his deductions and get the full benefit in that way.

II

Most people who are employed are subject to the withholding tax. The employer deducts from each payment to the employee a specified portion for income tax. This may not be the exact amount but approximates it. The tax payer still must file at the end of the year and make the adjustment due.

Clergymen, however are not subject to the withholding tax. They are treated as professional men and pay their own tax. They report on their income. The reports are due quarterly. For instance on March 15th he will

make, on form 1040 ES, an estimated declaration of his income for 1945 and pay one-quarter of the tax for that year. The second quarter will be due June 15, the third quarter on September 15. The fourth quarter will be due and payable on January 15, 1946. On any of these dates the tax payer may amend his declaration to adjust it to income developments during the year.

The minister's income consists of:

1. The salary paid him by the church.
2. Any money paid him for rental for his family. (When the parsonage is furnished, however, it is not considered as taxable income.)
3. Fees and gifts in consideration of funerals, weddings, baptisms, marriages, personal services.
4. Income from lectures or professional appearance.
5. Interest on savings accounts, dividends on investments, etc.
6. Profit portions of insurance or annuities.
7. Three per cent of his contribution to his pension or annuity. This is discussed on another page.

In fact nearly every dollar the minister receives will have to be listed as income. There are some exceptions. Receipts as a beneficiary in a life insurance policy are not considered as income. Bequests and inheritances are not income. Gifts which are made without any consideration are not income. They really happen sometimes.

The minister, as a professional man, has certain professional expenses. Some of these are:

1. Cost of automobile. You can estimate the proportion of car which should be charged off as professional expense. Some clergymen keep track of the mileage and charge it off at an agreed rate, (five or six cents per mile) the professional expense involved.
2. Cost of travel by train, including meals and hotel, when one is attending necessary professional conventions. The expenses of the wife may not be included.
3. Cost of professional books and periodicals.
4. If the minister owns his house or pays rent he can charge off as expense that portion of the house used as an office and study. For example, if he pays \$60 per month rent for a six room house, one room of which is used for professional use, he may charge off \$10 per month as professional expense. The same division may be made of payments for the public utilities such as telephone, lights, etc.
5. There are office expenses such as stationery, stamps, typewriters, etc. When the church does not supply these they are a legitimate part of his professional expense.

When these expenses are deducted from the gross income the minister has his adjusted gross income. From this he can still make further deductions. Up to fifteen percent may be deducted for contributions if he has actually contributed that much. He can add the in-

Ministerial Pensions Taxable

BECAUSE of several inquiries regarding the tax status of retired ministers who receive a pension from their denominations we addressed an inquiry to the Department of Internal Revenue. Here is the reply. In effect it says that up to the time that the pensioner has not received back the amount of money which he, personally, has paid into the pension fund, the income is taxable only on the earnings of the money which he has paid in. The estimated rate of earning is three per cent. When the time comes that he has received all that he, personally, has paid in, the entire amount received should be reported as taxable income. The reply follows:

"Reference is made to your letter requesting information as to the taxability of annuity payments received by a retired minister.

"You state that the funds from which the annuity is paid are obtained from several sources. First, each minister is assessed a portion of his salary. Second, gifts are sought throughout the denomination. Third, the profits of the denominational publishing houses are usually turned over to the fund. There is no other consideration, you advise.

"You request a ruling as to whether or not the annuity received by a retired minister from his denomination is considered taxable income.

"Section 22(b)(2)(A) of the Internal

Revenue Code provides in part as follows:

"Amounts received as an annuity under an annuity or endowment contract shall be included in gross income; except that there shall be excluded from gross income the excess of the amount received in the taxable year over an amount equal to three per cent of the aggregate premiums or consideration paid for such annuity (whether or not paid during such year), until the aggregate amount excluded from gross income under this chapter or prior income tax laws in respect of such annuity equals the aggregate premiums or consideration paid for such annuity."

"Under the provisions of the law, the amount of the annuity received by an individual shall be included in gross income each year to the extent of three per cent of the 'consideration paid' therefore, the balance being excluded in determining gross income for that year. After the aggregate of the amounts thus excluded from gross income equals the total amount paid for the annuity, the entire amount of the annuity received thereafter must be included in gross income.

"The 'consideration paid' for the annuity, as referred to above, in the case of a minister receiving such annuity payments under an arrangement such as that set forth in your letter, is the amount contributed to the funds by such minister in the form of deductions from his salary.

"Norman D. Cann,
"Deputy Commissioner."

terest on home mortgages and personal loans such as automobile loans. If he has had large medical expenses the amount over 5% of the gross adjusted income may be deducted.

All of the deductions should be listed and when they are subtracted from the gross income the minister will have the amount of his taxable income. Keep the three incomes in mind: (1) The gross income which is all the money you take in; (2) The adjusted gross income which is the gross less the necessary professional expenses and; (3) The net income after the personal deductions have been subtracted. If you have followed the plan so far you are ready to estimate the tax.

III

The process of estimating the tax has been very much simplified for the user of form 1040. Now there are but two taxes to pay; the normal income tax and the surtax. The tax base is the same in both cases. For instance if

your net taxable income is \$2500 and you have a wife and one dependant child the tax base so far as you are concerned is \$1000.

The normal tax is uniformly 3%; the surtax varies with the amount of the income. When your tax base is less than \$2000 the rate is 20 per cent. It is thus very easy to estimate the tax.

3% of \$1000--	\$ 30.00	The normal tax
20% of 1000--	200.00	The surtax
	<u>\$230.00</u>	Total tax

If the tax base of your income is over \$2000 you will find that the surtax charges mount up very rapidly. If the base should be \$10,000 you would have a surtax to pay of \$2,640.00. If it should be \$200,000 the tax would be \$156,820.00. How fleeting are riches under current tax laws!

As we showed above the tax for any one year will be estimated, by the minister, and submitted at quarterly periods. The final quarter for amending

the estimate has been set ahead to January 15, 1945. By this time you would know accurately your income for 1944. You may file the completed form 1040 at that time or you may file it on March 15, with any final payments which may be necessary. If your estimate of January 15th is too far off you will be subject to some penalty.

In filing the final return for 1944 one must also pay the balance due on the 1942 tax. You may recall that in passing the law for the income tax of 1943, that to make the payments contemporary with the year, the 1942 tax was entirely forgiven if it was less than \$50.00. If it was more than \$50.00 it was partially forgiven. The unforgiven portion could be paid on March 15, 1944, or, if the tax payer preferred, one half of it could be paid then and the balance on March 15, 1945. If you were one of those who took advantage of the partial payment plan the time has come to pay the final balance on the 1942 tax. Simple, isn't it?

There is another thing all ministers should keep in mind. The ordained clergyman is the only employee of the church who is exempted from the withholding tax. The tax must be withheld from custodians, musicians and other employed persons even though they give but a very small portion of their time to the church. This is treated in another article in this issue. This information should be passed along to your church trustees.

The year 1780 loomed dark and ominous for the colonies. The War of Independence was apparently lost, and so dark was the prospect that on March 11, 1780, Samuel Huntington, President, issued a proclamation for a day of fast and prayer. On October 18 of the same year, the Congress adopted a resolution to set apart a Thanksgiving Day for "resecuing the Commander-in-Chief (Washington) and his armies from the treason ripened and now ready for execution." The colonies were in no mood to celebrate any Thanksgiving in the year 1781, the future was still too dark and obscure. There is no recorded proclamation for that year.

Church Announcements

The front page (5½x8½ inches) for your announcement and the last three pages with a gospel message at no extra cost. Give your announcement and a message at every home. Prices: 200 for \$3, 400 for \$4, 600 for \$5, 800 for \$6, and 1000 for \$7 delivered postpaid in U. S. A.

Send 10 cents for twelve assorted messages or send copy and payment. (Only Gospel announcements accepted.)

Printing is accurate and neat

UNION BIBLE SEMINARY
Department 229-B Westfield, Indiana

Here Is Bad News for Churches

NEW regulations of the income tax go into effect on January 1, 1945.

They provide for personal exemptions on the basis of an annual income of \$500. A man gets an exemption of \$500 for himself, \$500 additional for his wife and \$500 for each child. That is not the bad news. The bad news is that the church must withhold from the pay of lay employees, regardless of the size of the amount, the tax on the income of employed individuals.

Suppose that you have as organist a married woman who receives for her services \$2.00 per Sunday. Like every employee she will sign form No. W-4 (1944). This certifies her personal exemption. If her husband has claimed an exemption which includes the \$500 exemption of the wife she will have to so indicate on the form. Then the treasurer of the church must withhold 18% of every \$2.00 payment made to the organist or 36 cents. This will have to be remitted with other tax money to the Department of Internal Revenue quarterly. In the case of a church with a large number of employees such as choir boys, Sunday school teachers, etc., this will mean a tedious system of bookkeeping which will cost more than the amount of the tax.

Just to get the matter clear read the following correspondence. Note the questions raised by our letter. Then, read the reply from the Department of Internal Revenue. That gives the story.

Our Question

The question has arisen from some of our correspondents regarding the Withholding Tax as applied to churches.

Some of our churches have a number of employees, such as choir singers, Sunday school teachers, etc., who are paid a very small wage. In some instances this is as low as \$1 per week. The question is: Must the church withhold the tax in paying these employees? In some instances they are married women whose husbands have taken the full exemption allowed a married person. In other instances they are children of parents who have taken exemption on their children. One of our subscribers, a church of some size, has more than fifty such people on its pay roll. It is joining with others in making a request for this information.

The Answer

Reference is made to your letter dated October 27, 1944, requesting to be advised with respect to the withholding of income tax on remuneration paid to certain individuals employed by churches.

The duty to withhold tax on remuneration received by individuals for services rendered is dependent upon whether the employer-employee relationship exists between the individual rendering the services and the person for whom the services are rendered.

The term "employer" embraces not only individuals and organizations engaged in trade or business, but organizations exempt from income tax, such as religious and charitable organizations, educational institutions, clubs, social organizations and societies.

Every employer is required to withhold and deduct tax on the excess of each payment of wages to employees (adults or minors) over the family status withholding exemption as indicated

Form W-4 (Rev. 1944) U. S. Treasury Department Internal Revenue Service		EMPLOYEE'S WITHHOLDING EXEMPTION CERTIFICATE (Collection of Income Tax at Source on Wages)	
Print full name _____	Social Security No. _____		
Print home address _____	_____		
FILE THIS FORM WITH YOUR EMPLOYER. Otherwise, he is required by law to withhold tax from your wages without exemption.			
HOW TO CLAIM YOUR WITHHOLDING EXEMPTIONS			
I. If you are SINGLE, write the figure "1" here _____			
II. If you are MARRIED, one exemption is allowed for the husband and one exemption for the wife. _____			
(a) If you claim both of these exemptions, write the figure "2" here _____			
(b) If you claim one of these exemptions, write the figure "1" here _____			
(c) If you claim neither of these exemptions, write "0" here _____			
III. If during the year you will provide more than one-half of the support of persons closely related to you, write the number of such dependents here. (See instruction 3 on other side.) _____			
IV. Add the number of exemptions which you have claimed above and write the total here _____			
I certify that the number of withholding exemptions claimed on this certificate does not exceed the number to which I am entitled.			
Dated _____, 194_____	(Signature) _____		

HAVE EMPLOYEES SIGN THESE

Churches should require every lay employee—musician, custodian, teacher or other—to sign one of these forms which gives his tax exemption status. Otherwise the church must withhold the tax starting with the first dollar.

on the Employees' Withholding Exemption Certificate Form W-4, required to be filed with employers by each employee. If no withholding exemption certificate is in effect, withholding is required on the full amount of each wage payment. Accordingly, withholding on wages paid to employees of the churches is required regardless of whether such individuals may not be liable for income tax for the taxable year.

Churches should protest very vigorously these regulations. They come nearer the true meaning of "nuisance taxes" than anything else we know of. Probably no other institution relies so much on part-time workers as the church. In many instances the payment is purely a token of good will. To enforce a withholding tax provision upon weekly stipends which in some instances will be as low as 50 cents, reaches the level of the ridiculous.

The logical way to collect the tax from these employees—or so it seems to us—is to have the head of the family who claims exemption for the individual report the income and pay the tax in his annual statement. So if you want something to protest, it is a nuisance program worth discouraging.

Architecture and Religious Tradition

(From page 17)

tory would be an intellectual surrender without warrant in any reasonable appraisal of the compensations. Indeed it is difficult to trust the sincerity of the conviction that nothing that man has wrought through the ages in his quest for beauty is longer of consequence to us, but that the world which matters began for us the day before yesterday. I have sought earnestly for the source of this extraordinary persuasion and have encountered only the circumstance that certain novel properties have been found in ferro-concrete. Conceding the value of this discovery, I am still puzzled why it should be thought capable of the dignity of a cosmic revolution. However this may be, it is the logic of this medium which has determined the characteristic forms which are presented us in much of the new architecture. As yet these forms have affected only realistic building in this country but they are certain to intrude presently in ecclesiastical design. That this process has already made inroads to a remarkable degree upon the conservatism of Europe is fairly accounted for by the poverty

created by the first World War, when architecture was compelled into the most rigid economies. It is an amusing circumstance that by this twist of events we are ironically thrust back upon our deference to European initiative.

England is almost the only country which has not yet participated in iconoclastic adventure. It is in Germany and France that we find the startling signs of independence. Sweden and Denmark and Holland have made terms with modernity which involve no surrender of their traditional media. Some of the German work has been so radical as to evoke a protest from the Catholic hierarchy to the effect that, whatever the qualification of its aspect, the church should clearly symbolize its individuality. Good examples are, however, to be noted as Frauenfriedenskirche, Frankfurt am Main, by Hans Herkommer. And the modern essays of Professor Bohm, whose penchant is a parabolic unity of walls and roof, are noteworthy in their scholarly reserve.

The earliest French example to excite critical interest was the church at Raincy outside Paris, by Perret Freres. Logically developed in a revealed concrete, its particular dissimilarity to the Gothic precedent, which its lines recall, resides in its method of lighting. Instead of a staccato fenestration, the walls throughout take the character of a grille, the voids of which are enriched with stained glass. After twenty years of weathering, the exterior of the building, however, confirms the idea that the virtues of concrete are best concealed. The interesting little Church of St. Louis de Vincennes within Paris has a modern construction which comes with charming purpose to a Byzantine character in an interior enhanced by the sensitive mural and window colorings of Maurice Denis. The traditionalist is easily drawn by a modern expression so reticent and reverential as this and by the charming little example at Tavannes, Switzerland.

Against the venerable background of Italy we regard the play of modernism with especial curiosity. In Rome, already well supplied with churches, it was found necessary by reason of a shift of population to provide a series of new ones. Though it needed temerity to bring architectural economies to the intimating presence of Michelangelo, these were adapted to the modern austerities, whether in a gesture of philosophy or of sheer financial prudence I am not informed. What is chiefly significant is the indication that Rome offers no discountenance to the modern

enterprise. The episode has been disappointing. The Church of Christo Re, the most challenging product, is of an austerity that might have been admirable were it not for the infliction of two uncouth masses in the terms of flanking towers which suggest anew that the modern design has so small a resource for towers that it had best abandon them. A recent work at Faggio, illustrating a curious union of parochial church and picture-theater, reflects the German realism. The side walls of the church, instead of forming parallel lines, are of a serrated plan so as to contrive planes which conceal the presence of the windows from the view of the congregation. So extraordinary a measure was not contrived for the protection of the public against the hazard of ugly stained glass, but was no doubt employed to secure a directional system of lighting.

Of the Swedish work mention must be made of Hogelid Church in Stockholm, whose interior is superbly simple and dignified, and of Englebrecht in the same city, a mannered but very picturesque composition which serves as a notable civic accent.

American adventure in the modern idiom is singularly limited to the buildings of Bary Byrne, a pupil of Frank Lloyd Wright, on the relevance of whose theories he has boldly staked his professional fortunes. But considerable evidence is available of enterprise which seeks to give fresh interpretation of the historic motive. This is interestingly provided by the designs of Richard Shaw of Boston, Oliver Reagan of New York, A. H. Albertson of Seattle, Washington, Henry D. Dagit of Philadelphia, Edward J. Schulte of Cincinnati, and others. Doubtless the powerful influence of the late Mr. Cram contributed much to hold Episcopalian art under a Gothic dominion that must presently even there grow less exacting.

In a world of disconcerting and dramatic change old ideas are expected to make submission. Nevertheless, the Church is an institution that may in complete propriety choose its own accommodations. No interest is more removed from the hysterical importunity of novel principles. It will come to its rightful authority in American art by holding in a spirit of moderation to a sense of its independent mission rather than by a deflecting course which involves the violation or amplification of history.

On Being Super-Sensitive

A Clerical Confessional

by J. W. G. Ward

"Unlike your correspondent whose case was discussed in a recent issue of Church Management, I took the opposite position about war work. I felt that I had a divinely entrusted task in these desperate days. It was to preach the gospel of peace and reconciliation, because I believe there is no hope for the human race outside the conditions which Christ laid down. To that task I have given every power of my being, seeking to bring some comfort, cheer, and encouragement to my congregation. That, as I viewed it, was the greatest contribution I could make to the war effort. But like your correspondent, I ran into trouble just the same. I have been criticized because I did not volunteer as a chaplain (although my health would not permit acceptance); because I am not working part time in one of the war plants in the city; and because, in short, I am not doing anything!

All this, as you well believe, has meant a good deal of heart-searching. I have begun to be self-critical. I lie awake at night, asking myself how it is that I cannot compel complete loyalty from my people; if I am fulfilling my ministry; if my preaching, into which, without any conceit, I am not only putting my best work, but also my very soul, is on the right lines. Why all this? I do not know. But I am becoming depressed and discouraged. I feel that my preaching is not producing results commensurate with the effort I put forth. Consequently it has become increasingly difficult to concentrate on my studies. I find myself inclined to dawdle, to turn from my books and the work of preparation, attending meetings at which I do not need to be present, and even making unnecessary calls, simply to keep myself busy or to anesthetize my conscience. The result can be easily guessed. I face Sunday with a greater reluctance than ever. I know that I am not at my best, and will not be able to do my work with satisfaction either to myself or to the people. Am I headed for a breakdown? Am I too thin-skinned? Am I really on the wrong track?"

* * *

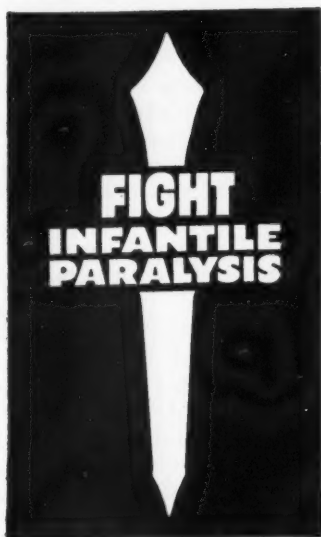
FIRST we will look at the positive aspects of the interesting problem which your case presents. We are glad that you have such a high con-

cept of your sacred calling, and that you are taking both yourself and your work so seriously. We heartily agree that there is a crying need for the devoted ministry in our churches today, and for the message of eternal things when the temporal is pressing so heavily on the hearts of our people. While we do not dare to pass judgment on the man who feels conscientiously that he must spend part of his time in a war plant, we cannot but feel that the consecrated minister, who is, as you say, bringing the comfort and encouragement of the Christian gospel to bear on the needs of his people is making an immeasurable contribution to the war effort. The fact that Congress has exempted ministers from military service proves, indirectly, that even that august body is not without discernment and some knowledge of spiritual values. As we view it, there is nothing that can contribute more to sustaining the morale of the nation—and without that we are lost—than the definite application of the grace of God to the demands of these trying times.

So we are in full agreement with you so far. But regarding the criticism with which you are meeting, we suggest that you should not allow yourself to be unduly perturbed by it. You may recall a fine statement about this very thing made by Jerome K. Jerome, "People whose opinion is worth troubling about judge of you by what you are, not by what you go about saying

you are." And we may add, not by what malicious or mendacious people may say you are! Couple with that the familiar line of Shakespeare, "Take each man's censure, but reserve thy judgment." In plainer speech, while we ought to be willing to profit by all constructive criticism, to rectify our faults, to readjust ourselves to changing conditions, that is about as far as it is safe to go. It is fine to be sensitive; to be super-sensitive is fatal. Try to please everyone and you please no one. Try to secure the approval of your Master, and you have done all a mortal may. After all, judging by your own admission, you have a lofty idea of the work you are doing, and believing in your divine commission, you can afford to turn a deaf ear to the carping and petty fault-finding which are troubling you. Even Jesus himself knew what it was to have the wrong construction put on some of his actions. In this matter, the servant must expect to be as his Lord. Living and working as we do in "that fierce light which beats upon a throne," we need not be surprised if some people know what we ought to do better than we, and are not too modest to point out where we should pursue some path which meets with their approval rather than that which the minister's own conscience dictates and commends.

Having dealt with the situation in general, as far as space permits, we turn to your personal reactions. Your heart-searching is all to the good. We all need to take stock of ourselves, and ascertain, where that is possible, how we can improve our methods of work. It may not all yield negative results. As in your case, to know that one is really putting one's best into one's primary task, the pulpit; that is striving to meet the grave responsibilities of the ministry; that first things are placed first and are receiving due attention, all these things are to be put on the credit side. But this lying awake, this fretting about what cannot be helped, this tendency to self-pity, must be grappled with. Granting that it is neither exaggeration nor vanity that you are putting your soul into your work, but an honest statement of fact, there is your complete answer to your difficulty and the antidote for your worry. There is nothing to justify



either depression or discouragement. You cannot possibly compel the loyalty of one hundred per cent of your people. We are not sure that it is even desirable to aim at it. The Master once said, "Woe unto you when all men shall speak well of you." If you are honestly preaching the truth, fearlessly declaring the whole counsel of God, you will meet with some who will disagree. Yet as Henry Ward Beecher used to say for his own comfort and ours, "when you are duck-shooting and you hear a squawk, then you know you have hit something." Again, none of us can tell whether the results of our preaching are commensurate with the effort expended. That is not really our concern. The main point is to be faithful, to do our utmost in both preparation and delivery, and then to leave results with God.

What of the moodiness and ineffectiveness which are cursing you? There you have not the cause, but the effects of your mental state. The familiar quotation from Macbeth just fits your condition. He asks the physician:

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that
perilous stuff
Which weighs upon the heart?"

Now note the sage and significant reply which the question elicited: "Therein the patient must minister to himself." That is for you as it is for us all. First you must overhaul your physical life. Are you getting enough recreation, enough exercise, enough fresh air? Perhaps you should consult your physician about that. A complete physical check-up every year without fail is one of the minister's first duties to himself, his family, and his work. Apart from that, however, there must be a definite grappling with the situation. Your tendency to waste time, instead of applying yourself to the duty in hand, is a matter for sound commonsense and resolution. If you find yourself inclined to dawdle, call on your reserve powers of application and conscience. If your mind wanders off on some flower-strewn paths of its own preference, bring it back to the work in hand. If you are disposed to run away from the demands of the hour, exert your will power, and again determine to put things in their true perspective and relate these secondary matters to their rightful place.

A sincere examination of your case, an honest effort to readjust yourself to the position in which you find your-

THIS is the time of the year when, with Lent approaching, the minister can count on fairly loyal congregations. It makes the opportunity for preaching "in series." Here are some suggestions which we have garnered from our readers.

The Journeys of Jesus

1. The First Road—Luke 2: 41-52.
2. The Wilderness Road—Luke 4: 1-15.
3. The Road to Cana—John 2: 1-11.
4. The Road to Sychar—John 4:4-42.
5. The Road to Nazareth—Luke 4:14-43.
6. The Road to Gadara—Luke 8: 26-39.
7. The Desert Road—Luke 9: 10-17.
8. The Road to Tyre—Mark 7: 24-37.
9. The Road to Caesarea—Luke 9: 18-27.
10. The Mountain Road—Luke 9: 28-45.
11. The Road to Jerusalem—Luke 9:51—19:28.
12. The Road to Bethany—John 12: 1-11.
13. The Road to Calvary—Luke 22:1—23:25.

Ralph V. Gilbert,
First Presbyterian Church,
Fremont, Nebraska.

Famous Couples of the Bible

1. The First Couple—Adam and Eve.
2. Foreparents of a Great Nation—Abraham and Sarah.
3. A Couple Who Lied to God—Ananias and Sapphira.

self, will remedy the other effects to which you have referred. Put away these morbid thoughts by filling your mind with virile, noble thoughts. You are not headed for a breakdown, but for finer and more effective work. You will not be thin-skinned, for you will concentrate on your work with renewed zeal. You need not be on any track which you yourself have not chosen. Pull yourself together. Elevate your chin to the correct altitude and keep it there. Put yourself again in contact with those spiritual sources of power, confidence, and poise, and you will welcome the glorious opportunity which Sunday brings to us all, and without boastfulness or undue self-sufficiency, you will, to adapt a word from R. L. Stevenson, find yourself girded and shod and fit to play the hero in the coming day.

Preaching in Series

4. A Marriage Arranged By Parents—Isaac and Rebekah.
5. A King's Love for His Queen—Ahasuerus and Esther.
6. A Union Out of Destiny—Joseph and Mary.
7. A Doomed Household—Ano and Jeroboam.
8. A Marriage That Could Not Be Broken—David and Michal.
9. A Bond of Service—Aquila and Priscilla.
10. A Pattern for Life's Destruction—Samson and Delilah.
11. A Romance of the Years—Jacob and Rachael.
12. A Great Man's Parents—Zacharias and Elizabeth.
13. Partners in Crime—Ahab and Jezebel.
14. An Idyllic Romance—Boaz and Ruth.

Cliff H. McLeod,
Presbyterian Church,
Mooresville, North Carolina.

Traits of Jesus

Traits relative to His personal life:
Sinless—Yet subject to temptation. John 8:46; Matthew 4:1-11.

Humility—Yet intense aggressiveness. Matthew 11:28; John 9:4.

Joy and Peace—Yet a "Man of Sorrows." John 15:11; 14:27.

Traits related to his work:

Determination—"He set His face." Matthew 16:21; Luke 9:51.

Immediateness—"Straightway." Mark 1:30.

Sincerity—Told truth fearlessly. Luke 9:57-62; John 6:22-59.

Breadth of Vision—No race limit. John 4:1-38; Matthew 8:11,12.

Optimism—As to future success. Matthew 24:29-31; Matthew 25.

Traits that related Him to other people:

Forgiveness—For sinners and enemies. Matthew 9:2; Luke 23:34.

Patience—In awaiting results. Luke 13:6-9; John 14:8, 9.

Kindness and Sympathy—To all. Luke 7:13; Matthew 15:32, etc.

Severity—Against hypocrisy and sin. John 2:13-22; Matthew 23.

Traits relative to His suffering:

Courage—He feared no one. John 2:13-22.

Self Control—Perfect poise. His trial; Luke 23:1-25.

Traits relative to God, His Father:

Self Surrender—Not His will. Matthew 26:36-46.

Dependence—On His Father. Mark 1:35; Luke 11:20.

I. N. DePuy,
Dayton, Ohio.

Linden Avenue Baptist Church,

Stumbling Blocks of Scripture

1. Saul and the Ghost.
2. Baalam and the Ass.
3. Samson and the Barber.
4. Daniel and the Lions.
5. Jonah and the Whale.

George Caleb Moore,
Madison Avenue Baptist Church,
New York City.

Immortality

1. The Roots of Belief in Immortality in the Old Testament.
2. Ideas of Immortality Current in the Days of Jesus.
3. Jesus' Idea of God, the Kingdom, Human Worth and Immortality.
4. The Idea of Resurrection and the Validity of the Idea of Immortality.
5. Modern Conceptions of Immortality and Their Relation to Those of the Synoptic Gospels.
6. Immortality and the Present Tragedy.

Dr. Willis W. Fisher at the
First Congregational Church,
of Los Angeles.

Immortality

1. Longing After Immortality.
2. My Heavenly Home.
3. O Love Divine.
4. Blessed Assurance.
5. Almost Persuaded.
6. "And I Saw the Holy City" (Palm Sunday).
7. The Lord of Life. (Easter.)

David E. Scott,
First Methodist Church,
Bedford, Ohio.

Questions About Jesus

1. Why are we afraid of Jesus?
2. What can a Christian do today?
3. What does Jesus mean to you?
4. What does it mean to follow Jesus?
5. What must I do if I want to follow Jesus?
6. Who was it that crucified Jesus?

LeRoy Lawther,
Lakewood Presbyterian Church,
Lakewood, Ohio.

When I Survey the Wondrous Cross

1. Why the Cross?
2. The Way of the Cross.
3. Bearers of the Cross.
4. God's Love and the Cross.
5. The Middle Cross.

Carroll S. Klug,
First Lutheran Church,
Chambersburg, Pennsylvania.
(Turn to page 27)

AS YOU FACE THE NEW YEAR!

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Emergency Addressees of Casualties to Get Detailed Reports From Overseas

A NEW procedure whereby the emergency addressees of Army casualties will be supplied with detailed information from overseas in the shortest possible time was announced today by the War Department. Under this plan, which is to be placed in effect immediately, the original casualty notification telegram and letter of condolence from the War Department in Washington will be followed by a letter direct to the emergency addressee from the commanding officer or the chaplain of the organization to which the soldier was attached. This will be done shortly after the casualty occurs. These letters will give specific details relative to the circumstances of death, funeral arrangements and burial of soldiers who die or who are killed in action overseas.

In the case of men seriously wounded, such information will be forwarded direct from the hospital to the emergency addressees of the wounded men.

During the interim, from the receipt of the original notification from The Adjutant General until the supplemental information is received by the emergency addressees direct from the overseas theater, no further information will be available at the War Department. Relatives and friends of Army personnel who become casualties should keep this in mind during the period of anxiety immediately following the receipt of the telegram and letter from The Adjutant General, as it will be impossible to supply any additional information from the War Department.

In addition to supplying information direct from the field on death cases, a new procedure relative to the submission of progress reports on wounded and seriously ill personnel is being put into effect. This procedure embodies the writing and dispatching from the overseas hospital of a letter by hospital personnel addressed to the emergency addressee immediately after the soldier is admitted to the hospital, provided that his case is in the seriously ill category. This letter will contain, in non-technical language, a brief description of the wounds suffered by the soldier and will be couched in terms that the average layman can readily understand. In the case of soldiers wounded in com-

bat but not seriously ill, the procedure provides that a postal card will go forward from the hospital each 15 days, stating in simple language the condition of the soldier concerned.

This procedure will be of great comfort to the emergency addressees and of value to the War Department. As in the case of deceased personnel, numerous letters of inquiry are received concerning men who have been wounded. Practically all of these letters contain a request for additional information. Families of wounded soldiers are always anxious to know how a man was wounded, what part of his body was struck, and what progress he is making toward recovery.

The letter will be written concerning a seriously wounded man immediately upon his entry into the hospital. Approximately 15 days from that date, a postal card indicating the progress which is being made by a wounded man will be sent from the hospital. Then, within another 15 days after the postal card is mailed, another letter will be written by the hospital if the soldier is still on the seriously ill list. As long as he remains in that status, the emergency addressee will hear from the hospital each 15 days. Both letters and postal cards will be forwarded from the overseas theaters to the United States by air mail so that the delay between the date of writing and the receipt by the emergency addressee will be held to a minimum.

This new plan will in no way eliminate the present "message of cheer" which each emergency addressee is encouraged to send at Government expense to a wounded soldier once a month. The Adjutant General will handle this matter as he has done previously, because it is felt that not only do the wounded soldiers receive a lot of pleasure and consolation on the receipt of the messages of cheer, but also, these messages help support the morale of the home front.

The new procedure will in no way affect the present policy whereby a special report is submitted to The Adjutant General which is passed on to the emergency addressee in the case of any patient who has been hospitalized either for wounds, injuries, or illnesses and who takes a dangerous turn for the worse.

Preaching in Series

(From page 25)

Great Stories From the Last Weeks

1. Facing His Crisis Alone. Mark 14: 32-42.
2. The Loveliest Story in the World. Luke 24: 13-35.
3. The Man Who Arrived Late. John 19: 38-42.
4. The Man Who Shared His Master's Burden. Matthew 27:27-32.
5. Christ's Parting Request. Matthew 28: 16-20.

Granville M. Calhoun,
Grand Avenue Methodist Church,
Racine, Wisconsin.

Jesus Describes Himself

1. I am the bread of life. John 6:35.
2. I am the light of the world. John 8:12.
3. I am the door. John 10:9.
4. I am the good shepherd. John 10:11.
5. I am the resurrection and the life. John 11:25.
6. I am the true vine. John 15:1.
7. I am the way, the truth and the life. John 14:6.

Stuart R. Oglesby in
"The Light is Still Shining."
Fleming H. Revell Company.

PUBLIC CONFESSION OF CHRIST

I think of a young medical student who found Christ, as the saying is, in my old church in Madras. When he told his parents of his new and glorious religious experience, they threatened to end his career, to refuse to go on paying his fees at the university, and to turn him out of the house. He did ask me, rather timidly in one conversation whether he could be secretly baptised until he was through his final examinations. Feeling very miserable, because my own Christianity had cost me nothing, I had to point out to him that baptism was a public confession of Christ, and the boy was baptised in a crowded church. Everything happened as he feared. His university career was ended. He was turned out of his own home. I lost sight of him for months, and then, when in 1922 I finally left India, he came to the station at Madras to see me off. With a radiance about him that was wonderful to see, he gripped my hand and said, "It was worth it, sir." Leslie D. Weatherhead in *Personalities of the Passion*; Abingdon-Cokesbury Press.

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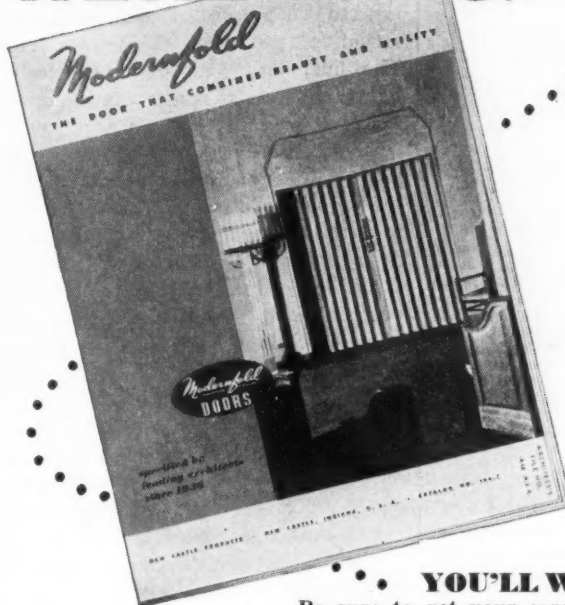
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is rallying forces for permanent peace, for social justice, and for inter-racial goodwill as well as for moral and religious revival.

Our Crusade, however, concentrates on preservation of the democratic process, upon making the State servant instead of master, upon retaining the spirit as well as the letter of constitutional government—each of which is essential to those things which matter most.

As no one starts drinking to become a drunkard, no people start concentrating powers in government to effect totalitarian control of body, mind and soul. The clergy in Germany were among those who were sure "it could not happen."

We hope our concern is ill-founded but believe America moves toward pagan state-ism at the totalitarian level and that the farther the trend advances the more costly and difficult its reversal. It were better to be alarmed without justification than to be complacent until it is too late! That may explain the rapidly growing concern among clergy.

There is a world-wide revolution! It has come to America! We cannot and should not stop it, but we ought to direct it for conservation and increase of spiritual values, social emancipation and basic freedoms, freedoms for which our men fight and which our President has acclaimed vital. Free pulpit, free press, free enterprise, free assembly and free speech cannot be taken for granted!

This Crusade is forward looking. It has no yen to go back to any "good old days." It champions the American, Christian "climate" in which individuals are sacred. It is anti-fascistic, anti-communistic and anti-statistic.

If you believe eternal vigilance is not only the price of liberty but a patriotic and Christian duty, write for our latest tracts and for the address of our representative clergymen in your district.

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Pastoral Counselling Helps in Family Problem

Part II. The Solution

by Homer W. Haislip*

The first part of this study which presented the problem may be found in the December issue of "Church Management." This concluding installment gives the solution.

MR. and Mrs. James Johnson had come face to face with a real crisis. Something had to be done. The husband had talked freely and I knew his attitude. The wife, however, had remained silent during the entire conference. She had failed to react for or against her husband and their difficulties. There had been no indications of opposition to the conference and she had certainly not encouraged the discussion.

The husband was disgusted, upset, crushed and penitent. He was ready to go the limit in an effort to solve their problems and reach some peaceful, happy solution. One thing was certain, the marital status of the Johnsons was uncertain. It seemed that a breakup was imminent. There was no evidence to justify my thinking that Mrs. Johnson would be willing to cooperate in a definite, constructive program of readjustment. The husband's attitude was excellent but the wife's attitude was a perplexing mystery.

The conference had already lasted well over one hour and the solution seemed doubtful and distant. I wanted to know something about Mrs. Johnson's thinking—at least, if she were thinking. Finally, I made a daring venture and asked her the direct question, "Mrs. Johnson, you have heard the confessions which have been made by your husband—do you believe that he has told the truth?"

"Yes," she answered softly and without any sign of emotion. However, she did lift her eyes and look at me—and that was something.

"You know your husband much better than I do—is he really as bad as he would have me believe?"

"No," she said quietly, "he has overdrawn the story. He does not deserve all the blame for our trouble. I must assume part of the responsibility." At last she was talking, but her words were cool and mechanical.

"Do you still feel as you did last

Saturday night when you informed your husband that you had ceased to love him and expected to obtain a divorce?"

This direct, personal question had forced itself out untimely and my tone color was a little negative. I waited for an answer—waited a long time and was beginning to feel that embarrassing silence which results from important, overdue answers. As I watched closely I observed a little moisture gathering in her eyes as she looked at her husband. It was the first ray of hope she had given throughout the long, difficult conference.

"Sometimes we speak hastily and do not fully realize what we say. Perhaps I did not say exactly what I intended to say." She was talking, but she was revealing so little of her thinking. I had received some encouragement and I was determined to make a bold thrust in the attempt to pierce the outer shell of her personality.

"Mrs. Johnson, your husband invited me here for this conference. He feels that possibly I might be able to help you overcome some difficulties and solve some problem—in fact, he is hoping that something may be done to save your home from division and failure. Are you interested in helping to save your home or do you feel that the situation is hopeless and that we are just wasting time?"

She looked directly into my eyes, and said with considerable feeling, "I am glad you are here. We made our big mistake years ago when we left the church. We soon lost our best friends and then it was easy to drift into indifference and sin. We are both guilty and now we are having to pay. I do love my home and will do everything possible to preserve it."

"If you young people will really cooperate, we can restore the love, beauty and happiness of your home. It will demand heroic, sacrificial effort but it can be done and it will mean so much to you and your daughter."

A Suggested Program

"Mr. Johnson, it is only natural that I should begin with you in suggesting

*Minister, First Christian Church, Ardmore, Oklahoma.

a program for rebuilding your home. You have done much to destroy love and confidence in your home. You must lead in restoring these values. I dislike the little word 'must' but there are some things which you must do."

Quickly, definitely and positively, I outlined a program for reconstruction. They both listened thoughtfully.

a. He would have to overcome the drink habit. This had been one of his first steps in the wrong direction. One drink had called for another and soon he was led into a hopeless environment.

b. The habit of gambling had contributed much to his trouble and must be stopped. He would have to choose between his wife and home and his gambling associates. He could not have both. He wanted his wife and home—his gambling episodes must all be in the past.

c. It would be impossible to build a happy home with a father and husband who was unfaithful. If the love-light were to be rekindled in the eyes and soul of his wife he must be strong, faithful and true—worthy of being loved.

d. Christ should be the unseen guest of every home. Christian ideals should regulate the conduct in every home. Drifting away from high spiritual values had resulted in sorrow, confusion, distrust and near tragedy. He must lead his wife and daughter back to Christ and His Church.

James Johnson listened attentively to my suggested program for rebuilding his home. He agreed wholeheartedly. He was ready and anxious to make the effort. All that I had suggested was true and reasonable. He believed my plans would work if they were given an honest chance.

It was necessary for me to outline a program for the wife—perhaps not so extensive but just as essential.

For the Wife

a. Her wholehearted cooperation would be indispensable. She must not only give him an honest chance to make good but she must help him in every way possible. It would be a long, hard pull for them and they would have to pull together. He must have the encouragement which could only come from his wife.

b. Mr. Johnson was feeling the weight of guilt. His sins were lashing his conscience and he needed relief. Genuine forgiveness on the part of his wife would bring a renewal of hope to his torn, defeated personality and enable him to fight with greater courage and determination. She must forgive and forget and help release moral

and spiritual energy for a victorious offensive.

c. She must assume her full share of responsibility toward making the home Christian. Father, mother and daughter must return to the church and to an active participation in the life of the local church. Worship, study, fellowship and work were all essential to the rebuilding of their home. They must all develop emotionally and spiritually.

These suggestions were gladly received by Mrs. Johnson. She realized that much had been included for her to do but she was willing to do her best for the sake of their home and happiness. The past would be forgot-

ten and she would give her husband an opportunity to make good—she would help him rebuild their home.

Such experiences always leave us weak, spent and undone. A long exacting conference does something to personality. There is a spiritual need which can only be met by infilling the soul with high forces and eternal elements.

Mr. and Mrs. Johnson not only needed to forgive each other, but they needed the forgiveness of God. The assurance of divine forgiveness could only come through humble, reverent prayer.

It was time to close the conference.
(Turn to next page)



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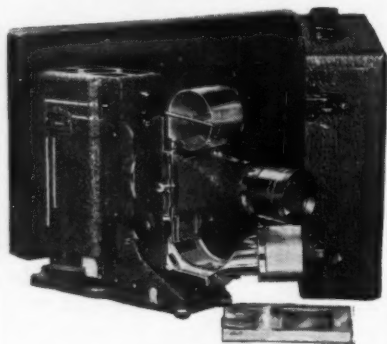
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How to Keep Lent

by Allan Knight Chalmers*

"WHAT are you giving up for Lent?" was a question children asked each other when I was small. To keep Lent meant giving up something, preferably something which was fun. Most of us who have grown up feel now, however, that if we do give anything up in Lent, it should be because we have taken on something important which leaves us no time for lesser things.

If we would all give up some things we have been doing because we had taken on something which was big and important, then we would be keeping Lent in a way which would make a lasting difference. You can start eating candy again on Easter Monday, and possibly because you have deprived yourself for a little while, you may eat all the more in the end. But some things which you have to give up because you have taken on other things are not easy to pick up on Easter Monday. You may have acquired the habit of thinking in certain different ways and acting in different ways and you find you cannot go back.

Let's think about four words which represent a peril to following Christ

*Pastor, Broadway Tabernacle Church, New York, New York. Reprinted from leaflet distributed by the Commission on Evangelism of the Congregational Churches.

Pastoral Counselling Helps in Family Problem

(From page 29)

Everything had been said which would add to the rebuilding of a happy home. Plans had been made and were only waiting to be put into execution. Emotionally, husband and wife were ready to unite in the supreme effort to keep the homefires bright and beautiful. It was time to ask God to forgive the sins of the past and add His blessings to the efforts of the future.

Quickly and quietly I stepped beside the young couple and suggested that we stand together for a word of prayer. I took each one by the hand and for the first time, a minister of the gospel offered prayer in that home. When the prayer was ended the husband and wife were standing arm in arm and the wife was crying on her husband's shoulder. I slipped away and left them lost in the glory of "Love's Old Sweet Song."

Final Results

Conditions in the Johnson home im-

proved rapidly. Every effort was made to encourage understanding, harmony and cooperation. Problems did arise occasionally which required patient help for proper adjustments. Regular conferences were held each week for several months. Gradually, the need for conferences became less. Husband and wife were finding joy and satisfaction, sympathy and a spirit of helpfulness in their own home. They began to feel at peace with each other, their fellowmen and God. Physically, mentally and spiritually, they were becoming happy, united and harmonious personalities.

Mr. and Mrs. Johnson returned to Christ and his church and entered happily into the life of the local congregation. The love-light has returned to their home and they are becoming useful members of society. After more than a year had passed they attended worship services one Sunday morning and as they left the sanctuary, Mrs. Johnson smiled sweetly and said, "Pastor, I have the best husband in the world."

We are in peril of carelessness. Make that the Number One attitude to give up. We are careless about good things. So much of life is an acceptance without understanding of such precious things as: The miracle of friendship, the divine abandon of love so big that it does not think of itself, all the heritage of mind and spirit, beauty seen and sensed. We take all these as if no one had ever had to pay a price for them then—and now.

Dean Inge once said, "We are what we care about, and think upon, and love."

From the sin of careless acceptance of the good, preserve our bodies and souls, O God.

We are in peril of callousness. We have seen so much and heard so much that our eyes are dim and our ears dull. We can take in no more to hearts which have not been tested to their limits. Our passions for beauty and perfection are controlled and kept safely within the easily possible and the conveniently conventional. Our lives are too accustomed to horror which is known to us and within the length of our reach, but because we

cannot do all that we know, we do not even what we can.

We are callous about bad things. How many of us think when we say in our Lord's Prayer—"Give us this day our daily bread"—about all the brothers in adversity for whom that simple word we say is a desperate necessity?

From the sin of callous acceptance, preserve our bodies and souls, O God.

We are in peril of conventionality. We have been taught a morality of the body and know when we violate the codes. We have been taught the prayers of the spirit's conventional sins and know that there are things we have done we ought not to have done, and that we are, therefore, miserable offenders. But we feel no deep sense of guilt nor change more than a hair's breath the choices we make in daily life.

From the sin of conventional morality, preserve our bodies and souls, O God.

We are in peril of convenience. May no word said or sung, no worship of Thy great power or adoration of Thy glory, may no self-interest or fool's gold of worldly success turn us from the vision to serve Thee with all we have and are. We do not know the end nor when it shall be reached. We only know we have been touched with a beauty which makes us loathe ugliness and long for the coming of that time when all men shall be in the beloved community, the City of our God.

Preserve our bodies and souls from the contentment of the convenient life that we may not find rest in this world until we rest in Thee, O God, unto whom we lift our voices, saying, "Our Father. . ."

May we keep Lent by giving up those things which cannot live side by side with the things we have taken on out of a higher understanding of Thy love, O God. In Christ's name. Amen.

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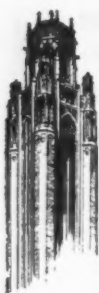
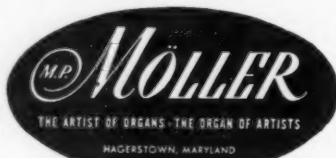
—Alexander Pope



Yet, what are the hymns of the Church if not an expression of its doctrine? "Love Divine, All Loves Excelling, joy of Heaven to Earth come down" . . . how close in this God seems, how real His infinite love and grace!

"All Hail the Power of Jesus Name—and crown Him Lord of all" . . . speaks of the divinity, the universality of Christ. Not only with words, but in the beauty of the organ's anthem-peak of joy, its calm voice of devotion, its humble reverence of prayer . . . all these, speak the deep abiding faith that is in essence the spirit of The Church.

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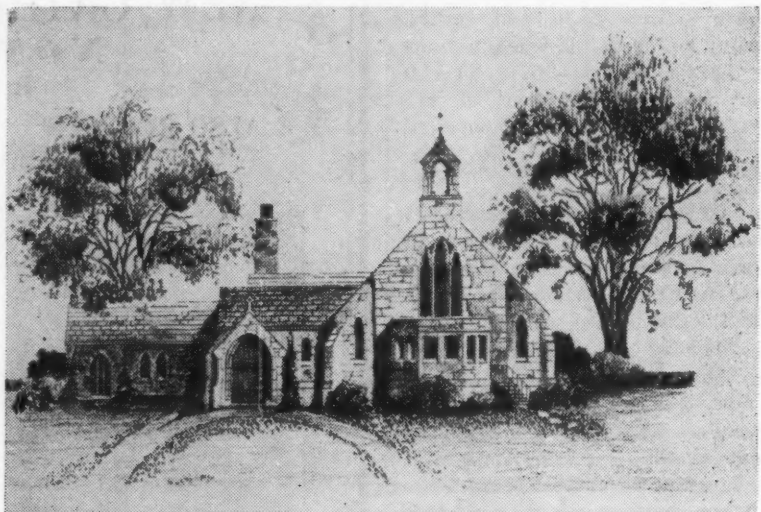
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See story on next page

TOWARD BETTER SPEECH

A Free Forum for the Discussion of Slips of Speech or Manner

Open Forum

New York: As between American ministers and Britishers, we are inferior to our cousins across the pond in our pronunciations. Our men (and others) continually say Scotch and Scotchman, Scotchwoman. In Edinburgh University those words are never used. Rather it is Scot, Scotsman, Scotswoman. There is no such country as Scotland. Scotch applies to whisky and a certain food.

California: The German "Wieman" is WYE-man only if Anglicized. The "Be" of Bewer is like "Bay" only if the "y" is obscure like a schwa. Sorry. **Comment:** Every man is the sole authority for the pronunciation of his own name. Our authorities in these cases: Dr. Wieman and Dr. Bewer.

New Jersey: I often hear ministers say, "HAL-low-ed be thy name," instead of HAL-low'd. It should have two syllables except in singing.

New York: How to pronounce: 1. Cherith; I have heard this with a K-sound; also as in cheer; 2. gourd (Jonah 4:6); 3. Naaman; 4. Caiaphas; 5. Magdalene; **Comment:** 1. KEY-rith; 2. GORD (long "o") is preferred by dictionaries; though the long "oo" is allowed; 3. Three syllables: NAY-a-man; 4. KAY-yuh-fuss; 5. (a) MAG-duh-len or MAG-duh-leen, (b) MAG-duh-lee-ne.

Proper Names

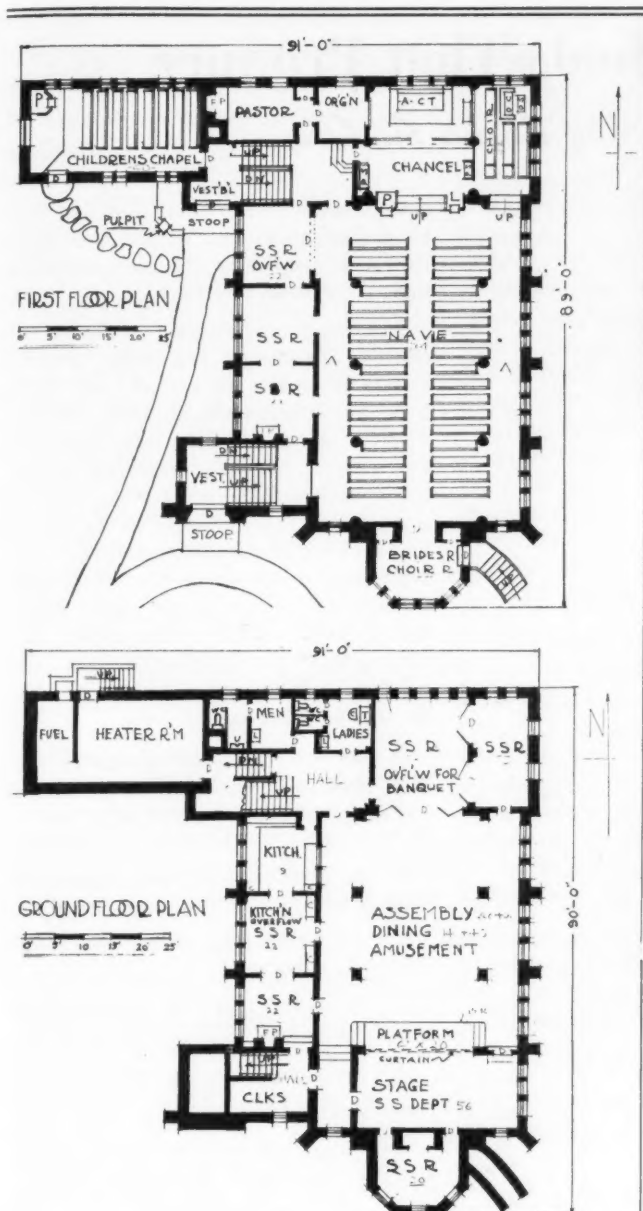
McGeachy does not rhyme with peachy; it is Mc-GAH-h'y (short "a").

Stroup (Russell C.) does not rhyme with troop; it has the "ou" as in out.

Radio Style

1. Leaders of worship on the air frequently call for the singing of "Hymn 136," while listeners, often unable to catch the first stanza (line) or later ones when it is sung, wish the minister would read the hymn's first line when he announces it. 2. Responsive readings over the radio leave the listener stranded through half the selection; therefore, many ministers are using unison readings instead. 3. What other suggestions should be made for the radio congregation besides cautioning the minister not to sing the hymns into the microphone?

AUBREY N. BROWN,
3213 Brook Road,
Richmond 22, Virginia.



THE CORINTH BOULEVARD CHURCH

This United Presbyterian Congregation of Dayton, Ohio, is at present erecting, under the leadership of the minister, Theodore M. Anderson, a complete new church. Exterior and floor plans are shown. While it is a complete building the congregation will probably continue to use the present chapel as an auxiliary social unit. Later it may be integrated into the new church. The estimated cost of the building with furnishings is \$50,000. It is being built through priorities granted by the War Production Board because of crowded conditions in the present structure which is located in a critical area. Notice the children's chapel. The main sanctuary will seat 250. Classroom doors may be opened for overflow congregations. The architect is Ralph R. Orr of Columbus, Ohio.



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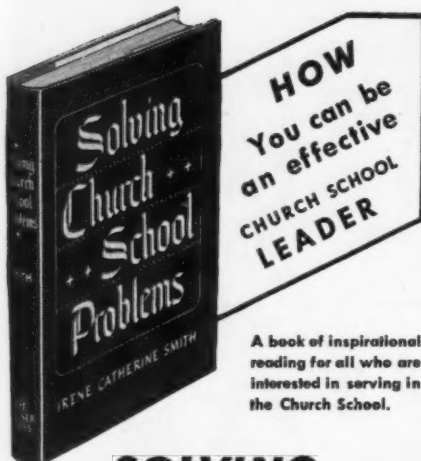
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BY IRENE CATHERINE SMITH

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Methods That Produce

by Elisha A. King

IN a prospectus of one Church that I heard of the following paragraph was printed among the "Objectives." "The Church is not a refrigerator for preserving perishable piety. It is a dynamo for charging human wills. The object of the Church is not to tell how to dodge difficulties, but to furnish strength and courage to meet them. The business of the Church is not to furnish hammocks for the lazy. It is rather to offer well-fitting yokes for drawing life's loads. The man who does not attend any Church virtually votes to do away with all churches."

How A Minister Can Increase His Influence

Every minister should take advantage of the newspapers of his city. Most editors welcome brief pointed reports of Sunday sermons for Monday's issue. These should be prepared before Sunday and handed to the editor in time for setting up.

Whatever is printed will be read by somebody and the newspaper goes into homes where the minister seldom if ever goes. The older people and the shut-ins will read his message. If a preacher has a sermon or a brief message in the paper every Monday he can feel that though he speaks to a few hundred in the Church he speaks to thousands outside.

It is, of course, important to consult the editor to see what and how much he can use and to discover the style of composition used by the paper. It requires some skill to do all this, but most any minister can learn if he does not know already. The important thing is to try to keep the newspaper readers in mind.

A New Feature

The Sunday night problem is still with us. A Methodist pastor in New Jersey tried out the "Song Sermon" plan. He announced that he would preach a "Song Sermon" entitled, "Walking With Jesus." He said the choir would aid him. It did. The sermon was interspersed with four selections. It created much interest.

What the Church Has to Advertise

Many ministers do not believe in advertising, they feel like the regular doctors do. They have a delicacy about using their own names for public consumption. In a large church the

church carries them along, for fine music, ecclesiastical architecture, and large congregations make the best advertising any church can have.

According to latest statistics on church attendance something drastic should be done to arouse not only members but the public in the church. Church advertising is one form of evangelism. In a community where the church auditorium (or sanctuary) is only half full of people at any service there are many things that the minister may do. Someone not accustomed to thinking of telling the public about the Church asked, "What does the Church have to advertise?" Well, the answer is very easy if the facts back up the announcement.

It was at a convention of advertising men that a speaker talked about the "selling points" in Church advertising. Here is what the Church has to offer:

1. A comfortable, well appointed Church home.
2. An interesting, human personality in the pulpit.
3. A pastor who is interested in people, sociable, likable, and respected.
4. An organ and organist.
5. A choir.
6. Church societies that promote sociability and good fellowship.
7. A faith that provides courage and assurance.
8. Church friends who contribute to the real joy of living.
9. Sunday services that are mentally and spiritually valuable.
10. Weekly events that entertain and inspire.
11. Social functions for all.
12. A Sunday School that shares responsibility for educating children and young people (and adults) in religious knowledge and Christian ethics.

In many churches the "selling points" are more numerous, but this list is a sample of what might be used. Churches are more and more keeping doors open every day in the week and that is a point. The idea is to acquaint everybody in the community with what the Church has to offer. It works, congregations do grow larger and the minister has an opportunity to preach

to more people. If looked upon as a real part of any evangelistic program any pastor can promote advertising. It is good and legitimate gospel propaganda.

Preach On the Psalms

Any minister who will take the time to prepare may have a happy time in preaching on the "Psalms" and the people will be informed and inspired. I knew a preacher who made a study of the "Psalms" as a whole and preached a series of sermons on Sunday mornings. Five of those sermons were entitled, (1) "Music and Poetry in the Bible." (2) "Secret Source of a Triumphant Life" (Psalm XXIII.) (3) "Understanding the Divine Mysteries" (Psalm CXIX). (4) "Heroic Optimism" (Psalm XCI). (5) "The Music of the Spheres" (Psalm XIX). These sermons were purely expository, dealing slightly with authorship, date and general background. He also used the "Psalms" in a series of mid-week services. I do not care to give a list of books, but there is one that any minister who wishes to get a first-hand inspiration himself should read. The title is, *A Fresh Approach to the Psalms* by W. O. E. Oesterley. (Scribner's Sons, N. Y. 1937.)

Reading Racks for the People

Time and time again when we have visited railroad stations, hotels, and public places we have seen racks suspended on the walls filled with literature. On each one the words, "Help Yourself" and when examined we find them sponsored by Christian Science, Russelism, the W. C. T. Union, and Catholics. Seldom have we seen one of the evangelical churches represented. I have often wondered why.

The First Congregational Church of Appleton, Wisconsin, made five racks and placed them in five conspicuous places in the city. The pastor appointed a committee of three to select material. A group of patrons subscribed \$10.00 annually to finance the project. A group of young people took care of the racks and kept them full. The racks were of light wood and cost about \$5.00 each to make.

Have a Floral Society

A Church in a small western city had a Floral Society different from anything I ever heard of. The society met for an all-day meeting taking lunches along, evidently planning for a good time. The business of the day was to clean and renew the vases, stands, pots, and decorative ware.

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There Is Music in the Air

by James R. Uhlinger*

The use of suitably selected records which reproduce chimes, prayer hymns, and songs of worship extends an invitation to worship to the entire community.

THE ministry of the church through the reverent and impressive use of amplified music appears now to be moving from a successful introductory phase to a more permanent position in the church program. Until recently the playing of records with amplification from speakers in the church tower has been in an experimental stage and many ministers have been tempted to look upon it as a passing fad or novelty.

The war has had its influence. Witness as an example the story of a typical church:

Five years ago the men of the church decided to purchase a public address and amplifying system for the use of the church. A very good \$1000 installation was completed. This potent instrument was used, as far as the public was concerned, for only fifteen minutes on Sunday morning when the organ preludes went out on the air as people came to church. A single chime record comprised the music library for several years.

As the war gloom deepened the faces of those who walked by the church at noon and at night saddened. On the way to and from work the people in the street had time to think about their loneliness since their husbands, sons and relatives had gone into the armed forces. Bad war news burdened the passers-by in every newspaper, on every newscast. Hours of work became longer; there was less help; time for relaxation vanished.

The minister stood at the door of the church and looked into the faces of the people. "This church ought to do something to lift the spirit of this community during wartime," he said to himself. That little used record and organ amplifying set leaped to his attention.

"Records—hymns of the Christian faith—anthems of praise—prayers for courage: there is the answer to their need. They shall hear music in the air as they walk these streets!" The decision was made and a new community service project was underway.

All over America churches like this

one have the opportunity to keep faith in God strong during the war and guide the multitudes toward a durable Christian peace if the ministers have the imagination and vision.

Build the Project Cautiously

It is not so simple as rushing out to buy a few records and blating them out over the air morning, noon and night. The ground must be prepared with skill and foresight if the full significance of the undertaking is to be utilized. Newspaper, parish paper and Sunday bulletins are enlisted to round out the full information on what is being done.

First, the records are not to entertain people, nor are they used to bring extra cheap publicity to a certain church. People are to *pray* when they hear the recorded music. The hymns are a reminder to look to God from whom cometh our strength.

Prayer and music bring the church directly into line with the historic traditions known to everyone as "The Angelus" in the Catholic faith, and the

"Call to Prayer" in the Mohammedan religion. A reproduction of Millet's "The Angelus" on the Sunday bulletin raises the value of the contemporary practice in the minds of the church members.

Then, praying specifically for loved ones in the service of the country and for the coming of a lasting peace that is just and righteous may be suggested to the entire community openly through the newspaper. Many anxious friends worry about their loved ones, but few have found an exact and definite time to actually engage in prayer. Even non-church citizens have confessed that they have learned to pray as the hymns fill the air with harmony.

Third, when the public has ample information and understands the purpose of the new feature assistance comes from many unexpected sources. A young Naval cadet who is leaving for service wants to share his favorite hymn with those he leaves behind, so he presents a recording of "Be Still My Soul, the Lord Is On Thy Side." An elderly lady heard "The Holy City" played at Forest Lawn in Los Angeles, so she helps to make her hometown a little better by giving a recording of that composition. A bereaved family offer an album of the hymns and songs their son loved in Sunday School.

This phase of the project must be guided with care to avoid too much sentimentality. Religion can still utilize healthy and constructive emotion without going off the long end into extravagant foibles. An approved list of suitable hymns or even specific records may be used as a guide to be presented to those who plan to add to the collection.

Along this line, several hours of experimentation in the types of recordings that sound best on the particular amplification system installed in the church will be time well invested. Chime records are basic in all collections. They are most in keeping with dignified propriety, and they resemble closely the actual chimes and carillons used in wealthy churches. Some churches prefer to confine their record library to this type of record. The organ is probably the first and safest variation from the chimes. Next comes the combination of chimes and vibraharp which add a little more variety.

When records are heard day after



*Minister, First Methodist Church, Shenandoah, Iowa.

day by large numbers of people there is increased opportunity to appeal to different musical tastes. If the church goes on into the field of vocal music, caution must be doubled for some records work beautifully and other equally good records simply do not "click" when amplified from the church tower. Since every installation has its own characteristics, no broad rules can be suggested. Suffice it to say, choirs, group-singing and quartets usually sound better over the air than solo voices. Among solo voices bass and contralto voices manage to carry with greater beauty than sopranos and tenors.

At this point a special word of advice is necessary. Every record used has its own most perfect combination of mechanical playing adjustments. To offer the best possible music to the public and to be fair to the amplification system and the records used on it, every record should have its own "key." A label attached to the center or the back of the record should contain the following information:

Speed—(Revolutions of turntable per minute).

Volume—(Best audio adjustment for distinctness and beauty).

Tone: Treble—(Particularly important with vocal selections and solo voices).

Such information can be gathered without difficulty. Three people with a good "musical ear" and some appreciation of good music, and one person with a fair knowledge of amplifying processes can collect the information in a short time. The person with knowledge of amplifying techniques is stationed at the church to check the instrument itself and to listen immediately outside the church for overtones and distortions due to faulty adjustments. One person with a good sense of music is stationed immediately outside the church; one is stationed at an intermediate or average distance from the church; and the third is stationed at the extreme margin where the records are expected to be heard. As a portion of each record is played these four persons check on speed, volume and tone. Those at the intermediate and extreme points from the church may maintain telephone communication with those at the church in order to find the best combination of adjustments for each record.

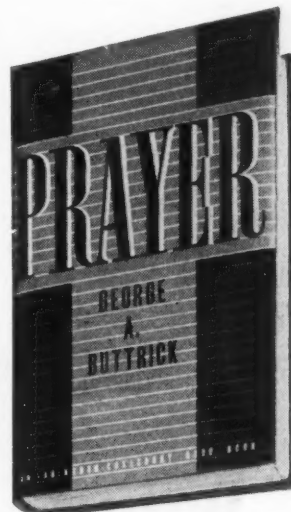
This seems like an unnecessary amount of work, but it is the difference between what may be a mediocre, blatting performance and a spiritually elevating experience such as the minister desires.

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The Modern Angelus

When the amplification is to take place and the length of time it shall last at each playing depends on local conditions entirely. It is well to be conservative and not sustain the periods too long. The Angelus came at 6 a. m., noon, and 6 p. m. The city worker, as a rule, is not in the mood to hear hymns at 6 a. m., and it is certain that very few people are on the street at that hour. High noon is the one opportunity that must not be missed. It reaches the factory worker, the office employee, the shopper, and the school child. In

the middle of the day's labor the call to God and to prayer is heard. The evening hour varies with the customs of the community. A survey extending over a week revealed that there were many more people on the street at 5 p. m. than at 6 p. m. in one community, so the earlier hour was selected. Sometime the modern church will learn that it is better to set an hour that meets the convenience of the people than to rigidly announce an hour to which the public is supposed to conform.

This is the new angelus available to
(Turn to page 39)

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The Men Who Let the Light Shine Through

*A Sermon for Children by Arthur L. Rice**

ONCE upon a time there was a boy who loved his church. It was a beautiful church, and he loved to sit quietly and watch the rays of light streaming like brightly colored pencils through the lovely windows.

One day in Sunday School the teacher asked, "Who were the Saints?"

Up went his hand. He knew. He thought of the colored windows with their pictures of Jesus and his friends. He knew.

"Who were they?" the teacher asked.

"They were the men who let the light shine through."

Now that was a very good answer, but it means far more than pictured saints in church windows. Far more than this, for there are ever so many ways of letting the light shine through. And though we would never call ourselves Saints we can be like them. How can we let the light shine through?

One way is by being happy; by wearing a smile. How this does brighten

the dark places! It is a good thing with which to start the day. Even if you are feeling badly, try it, for it helps you as well as others. Some one may be lonely, or sad, or discouraged; then they see your smile—the light shining through—and they feel braver and happier.

Whenever we are kind and thoughtful of others we are letting the light shine through. When we do some work which was really not ours to do, surprising someone else who perhaps is ever so tired, and dreading that job—light! When we stand for the right, refusing to cheat, or lie, or use bad language; when we walk with that new boy or girl who has no friends; when we give our money to help some need—in all of these we will be letting the light shine through.

It is all great fun. Try it. Then when you come into the church, when you see the light shining through the figures of Jesus' friends, will you ask yourself: "Have I let the light shine

through? How could I do it better?" And let us all join in this prayer, "God help me to be like the saints and friends of Jesus in all the ages. Help me to let the light shine through me."

THE STIMULATION OF FELLOWSHIP

No one can expect any appreciable growth of Christian character except in an environment which nourishes it.

Any one who has ever played a musical instrument in an orchestra will know at once what we are talking about when we speak of the stimulation of fellowship with other believers. For the instrumentalist, no solo work brings quite the thrill which comes while playing in an orchestra where one's own notes seem strengthened and glorified by the swelling notes of the other instruments. A beautiful harmony is achieved by the effect of the blending of many instruments which can never be achieved by one alone. Perhaps the deep bass of the tuba or the rhythm of the drums would be annoying to one as a lone accompanist, but with the full orchestra each adds to the completeness of the performance. Helen L. Toner in *When Lights Burn Low*; Abingdon-Cokesbury Press.

*Minister, Federated Church, Reno, Nevada.

There Is Music in the Air

(From page 37)

many churches across America. Here is the best opportunity to lift American life to God without denominational, creedal, racial or social distinctions. Strangely enough it harks back to the words of Jesus who said, "Whosoever will hear, let him hear . . ."

There is a romance in what happens. "The other day I was tired and discouraged as I walked home from work past your church. Suddenly I heard the strains of 'The Holy City.' My thoughts went back to Jerusalem and the City of God. I became strong again within. My city was drawn closer to God. The playing of the record on that particular day was truly a blessing of God direct to me. Others have told me how much the music means to them, too." So writes a person who passed by.

Another says, "You put a song in my day. I thank you for it." The veteran of a year in the skies of the South Pacific exclaims, "Since coming back home, nothing I have heard has done me as much good as those old hymns from the church tower. That's what I missed out there, and that's what I am glad the church started while I was gone." The war widow has her story—"At first I could not bring myself to listen to the hymns my husband and I sang together in church before he went away, but now they seem to give me confidence when I hear them. God is not so far away—and Joe is not so far away—and the three of us walk together a few minutes as the music fills the air."

And the hour shall be filled with music:
With song and praise and prayer;
And the burdens of life be lifted,
For all who (listen) there.

THE FUTURE IS HIS

In Charles Rann Kennedy's play, "The Terrible Meek," one of the Roman soldiers for whom Jesus has prayed for forgiveness, looks up at the strange man on the cross and exclaims reverently, "The future is his." The intervening nineteen centuries have served to confirm the soldier's prophecy. The creative forces of history have not been set in motion by the militarists, the nationalists, the hate makers and the defenders of privilege, but by the servants of the cross. The hope of the future is in the way of Jesus—the way of the understanding heart. From *The Christian Century Pulpit*; Sermon by Walter Dudley Cavert; The Christian Century Press.



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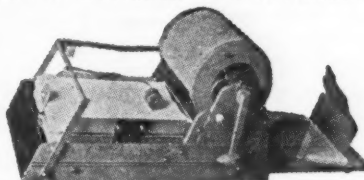
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New



Books

Theology

The Christian Sacraments by Hugh Thomson Kerr. Westminster Press, Philadelphia, Pennsylvania. 179 pages. \$2.00.

The pastor of the Shadyside Presbyterian Church of Pittsburgh, Pennsylvania, presents in this volume a source book for ministers. His purpose is to present his interpretation of the two Christian sacraments—baptism and the Lord's Supper and to show how they ought to be observed in the life and the worship of the church. The author is aware of the over-emphasis which Protestantism has given preaching. He believes that there should be a more careful study of the importance of the sacraments in the life of the church.

After summarizing the place of sacraments in both the world of the first century as well as for today, Dr. Kerr in seven chapters makes a clear and inspiring analysis of the two sacraments—baptism and the Lord's Supper. In these chapters the author gives us more than a scholarly study of the two great sacraments. He makes some very practical suggestions for sermon subjects with their texts. There is some very good material in them for your next communion service.

One of the most thoughtful contributions to our Protestant discussions on inter-denominational cooperation is to be found in the last chapter entitled: "Is Inter-Communion Possible?" To the reviewer the author was touching upon the key problem of Protestant Christianity. How peculiar are we to be? How cooperative and tolerant are we to be with other denominations than our own on the subject of the sacraments?

The book contains a good index and the footnotes to the chapters are placed at the end of the volume. This book is both scholarly and practical. It will fulfill a daily need in the ministry.

W. L. L.

The Cross and the Eternal Order by Henry W. Clark, with a foreword by C. H. Dodd. Macmillan Company, New York. 319 pages. \$2.50.

The author of this volume who is a Congregational minister born in London, England, served a number of pastorates before becoming head master of St. George's School in Broxbourne, England. He has written a number of important religious books, as well as several volumes of poems.

The doctrine of the atonement forms the theme of this book. It is the con-

tention of the author that this subject has been discussed in too narrow a manner. Any study of this theme must begin, the author insists, from a standpoint outside ourselves. The thesis is strongly sustained that, through his divine nature and through his saving work, Christ brought not only God's creative forgiveness but, more important, God's creative life. Thus there broke into world-history from Christ's death and resurrection an actual dynamo with power to restore it to the line of original intention.

Dr. Clark, unlike others of those who are leading us back to the springs of evangelical theology, refuses to separate religious belief from Weltanschauung. His thesis demands and deserves deliberate and critical consideration. The author presents an intelligent plea for the dependency of theology upon philosophy and vice versa. The volume concludes with three indexes—subject, authors and Scriptural references.

W. L. L.

Preacher and Preaching

We Preach Not Ourselves by Gordon Poteat. Harper & Brothers. 185 pages. \$2.00.

This helpful treatment of First Corinthians is neither a commentary nor a collection of sermons, although it partakes of some of the qualities of both. It is rather a collection of expository "leads" to stimulate the preacher's thought and work.

After an introductory chapter entitled "Is It Presumptuous to Preach?" the highlights of the epistle are presented under the following chapter headings: Why the Church? Scandal and Folly, Brass or Gold? Like People, Like Priest, Compromising the Church, Liberty or License? Rights and Responsibilities, Form and Substance, and Deathless Life. Each of these chapters contains about six or seven homiletical "leads," some of which are highly suggestive and original. Topics such as "Servant But Not Subservient," "Footnote to Freedom" and "Playing With TNT" at once suggest interesting sermon possibilities.

The author presents a well-balanced and scholarly interpretation of the epistle, with special emphasis on its ethical implications and the timeless quality of many of its passages. While use is made of the American Revised Version and the more modern translations, an interesting and distinctive feature of the book is the author's own use of paraphrase. Here are a couple of examples: "I am often

knocked down, but never knocked out" (II Corinthians 4:9c) and "If you lack the one essential quality of love, all these other things add up to just nothing at all." (I Corinthians 13:2c).

While conservatives may take exception to the author's criticism of the doctrine of Biblical inerrancy and others may disagree with his remarks on the deficiency of modern topical preaching, many will find this book extremely rewarding. Dr. Poteat knows the modern mood and also how the mind of Paul can illumine present-day thought.

The author of this book is professor of religion at Bucknell University and is minister of the First Baptist Church at Lewisburg, Pennsylvania.

J. C. P.

Preaching in a Revolutionary Age by G. Bromley Oxnam. Abingdon-Cokesbury Press. 207 pages. \$2.00.

Here are the latest lectures in the famous Lyman Beecher Series at Yale University. The author is well known as the Methodist bishop of New York, formerly president of DePauw University and author of several books on the Christian faith.

Bishop Oxnam has always been aware that our present period is one of swift and startling social change and that our historic faith must recognize and minister to this change. "Men may kneel in repentance," he writes, "but they must stand upon their feet to march. The day of march is upon us." The revolution is here and preaching must take note of its implications. This is the thesis of his lectures.

The titles of the six lectures are very revealing: The Revolutionary Era, A Common Faith and a Common Purpose, The One and the Many in a Revolutionary Age, The Preacher in a Revolutionary Age, The Revolutionary Christ.

This is a brave and daring statement of the preacher's responsibility. Not all readers will agree with some of the author's statements, but they will respect his faith and courage and earnestness. The fourth and fifth chapters will win the most unanimous agreement.

F. F.

A Great Time to Be Alive by Harry Emerson Fosdick. Harper & Brothers. 235 pages. \$2.00.

Another book from Harry Emerson Fosdick is an important event for many Christian people around the world. There must be quite a number of us who have read all twenty of his brilliant, inspiring books published with-

(Turn to page 42)

New Books for a New Year

A PLAIN MAN LOOKS AT THE CROSS

Leslie D. Weatherhead

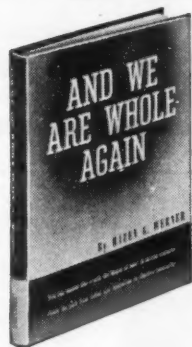
In thoughtful, reverent mood Dr. Weatherhead deals with the questions which arise in the hearts of everyday people when they try to understand the significance of the Crucifixion. Early in his discussion he declares: "The truth is too great to be tucked neatly into any theory. In this book I try to suggest an interpretation which carries my own mind further than any other theory." And so, beginning with the human factors which brought Christ to the cross, he goes deeply into every phase of Jesus' ministry relating to the Crucifixion and brings us a fresh vision of the Saviour and his mission to humanity. A rich source of sermon material for the Lenten-Easter season. **\$1.50**

IF I WERE YOUNG

Clovis G. Chappell

One reviewer has this to say of Dr. Chappell's Books: "People read his books. We are not so sure that the super-sophisticated or the painfully scholarly read his books, but the people read them. This fact essentially is their commendation: People find in them satisfaction for heart hunger, assurance in anxiety, faith in uncertainty, victory in defeat—and they find all this in language which they can understand." This newest of his volumes of sermons, *If I Were Young*, follows his best tradition and walks right into the heart of the reader with soul-searching candor, and touches the lives of all with deep understanding and wholesome advice. **\$1.50**

And We Are Whole Again • HAZEN G. WERNER



"When a boy breaks an arm," says Dr. Werner, "we do something about it. When a family is hungry, we see to it that food is provided. But when a life is broken in hidden ways, or a heart hungers for completeness, we are neither as ready nor as able to help." For these troubles arising out of the human nature of people, Dr. Werner offers twofold aid: the psychological means for understanding and treatment, and the creative resources of Christ for empowerment. His personal work in counseling is well

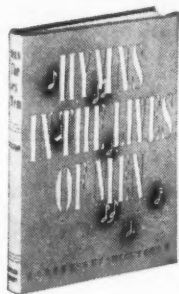
known to preachers and leaders everywhere, and his book is rich in illustration from life cases in his own experience. **\$1.50**

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The postwar world . . . what will it be like? Can we hope for a just and lasting peace? Is Russia a menace or a friend? Can England be trusted? These and other important questions are troubling every thinking American. No one can answer them completely, but the men and women whose lectures are included in this series have much to say that is constructive and interesting and important. Based on sound historical perspective, their views are presented with hard-headed realism. Included are the ideas of a world court judge, a U. S. senator, the former high commissioner to the Philippines, the general secretary of the World Alliance for International Friendship through the Churches, and others. **\$2**

Hymns in the Lives of Men • ROBERT GUY McCUTCHAN



To everyone who is in the least interested in hymnody, this book will be a stimulus and delight. Dr. McCutchan begins with the earliest forms of hymn singing and writing and traces them down to the present day, pointing out the influences which produced the hymns of each era and the tremendous force for good which they were in the lives of the people of that day.

A lifetime of study and experience in music and hymnology enables Dr. McCutchan to write with authority on his subject, and his book is a valuable source of concise and authentic information. **\$1.50**

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New Books

(From page 40)

in the last thirty years. No one now living has written so many books with so wide a circulation in the defense and exposition of the Christian faith.

This is the author's sixth book of sermons and offers us twenty-five of his pulpit utterances preached since the fateful morning at Pearl Harbor in 1941. The title of the book is the title of the first sermon. Those already familiar with the author's previous books will not be disappointed. They will find the same vibrant faith, the same gift of telling phrase and apt illustration, as heretofore. For those who have not as yet read a book by Fosdick there will be a treat in store. They will become acquainted with the leading pulpit genius of our time and give thanks for his power to apply to the terrific problems of our generation a gospel which has survived many generations.

The last four sermons have a special appeal. The first of them was preached on the fortieth anniversary of Dr. Fosdick's ordination. The next three are Christmas, Palm Sunday and Easter sermons.

F. F.

Social Progress

The Children of Light and the Children of Darkness by Reinhold Niebuhr. Charles Scribner's Sons. 190 pages. \$2.00.

The sub-title of this volume is "A Vindication of Democracy and a Critique of Its Traditional Defense." The author's thesis is that modern democracy requires a more realistic and a more religious basis than the optimism with which it has been associated in modern history or the moral cynicism which may so easily lead to tyranny. A clue to the problem is found in the saying of Jesus from which the book derives its title.

According to Dr. Niebuhr, those who believe that self-interest should be brought under the discipline of a higher law are the children of light. The children of darkness are the moral cynics who recognize no law beyond their own self-interest. The children of light appear to be rather stupid idealists because they have failed to apprehend the power of self-interest and lack the realistic insight of the children of darkness. This does not mean, however, that moral justification should be given to the power of self-interest.

The author discusses The Individual and the Community, The Community and Property, Democratic Toleration and the Groups of the Community, and The World Community in successive chapters. He emphasizes the dependence of the individual upon the community and also "the fact that no bounds can be finally placed upon man's responsibility to his fellows or upon his need of their help." There is insistence on a realistic appraisal of the force of individual and collective centers of vitality. Property is defined as a power which is both offensive and defensive and as a possible instrument of injustice. No easy solution of racial conflicts is presented,

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since racial pride and prejudice are rooted in a deep-seated ethnic will to live. The answer to the race problem is to be found in an understanding of the forces involved and also through profound religious humility. Here is the real heart of the book, for the author observes that "The real point of contact between democracy and profound religion is the spirit of humility which democracy requires and which must be one of the fruits of religion."

In discussing the possibility of a world community, the author warns against the danger of underestimating particular vitalities in history. He is not sure that a world community of nations is within the possibilities of history, because of the lack of strong cohesive forces. But he thinks that some degree of community may be achieved through "the coalescence of power and the development of a core of international community among the great powers."

The author seems to have a fondness for stating some of his conclusions in a somewhat oracular and paradoxical manner. Thus, "The final religious transcendence of the individual over the community is both relevant and finally irrelevant to the social process and to communal responsibilities." Democracy is defined as "a method of finding proximate solutions for insoluble problems." "The task of building a world community is man's final necessity and possibility, but also his final impossibility."

But, all in all, this is an incisive and thought-provoking tract for the times.

J. C. P.

Enough and to Spare by Kirtley F. Mather. Harper & Brothers. 186 pages. \$2.00.

Harvard's distinguished professor of geology discloses himself as both scientist and prophet in his latest book. His previous writings, which have made him well known to many, have given the evidence of his scientific attainment and his deep religious faith, and the same happy combination is again apparent, expressing itself in the clear, easily understood, expository style which we have learned to associate with him.

In the first three of his seven chapters Professor Mather is the scientist. Will the population of the earth tend to outgrow the food resources of the earth? That was the boggy man that Malthus brought forward a hundred and fifty years ago. Was he right? The author contends that Malthus was wrong. In a most interesting fashion he states the facts on the population increases of the several races and postulates the probable ultimate population. He then tabulates the tremendous reserves of natural resources, the vast areas of uncultivated land, etc., which will provide civilization with "enough and to spare" for an indefinite period.

In the last four chapters Professor Mather becomes the prophet. This huge surplus will be of little service to us unless we learn how to use it properly. The peoples must learn how to get on with one another, how to be interdependent. Democracy is the key to the future, a democracy which has learned

(Turn to next page)

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New Books

(From page 42)

how to plan for freedom. The earth provides abundance for us, but we must learn to cooperate with one another. If we fail we cannot hope to survive.

The last 32 pages include several appendices on natural resources and their utilization, population trends, etc., as well as a bibliography and references and an index. Scattered through the book are a dozen charts illustrating the author's theme.

Altogether a most informing and stimulating book.

F. F.

Should Prohibition Return? by George B. Cutten. Fleming H. Revell Company. 153 pages. \$1.50.

The author attacks a problem as old as sin, and like the former President's report of the minister, he is "a'gin it." Most of the book deals with the traffic as such and only in the last chapter does it directly argue the case of prohibition. Like the problem of sin the traffic is everywhere vulnerable and more vulnerable in wartime than in any other time. What with manpower shortages, food shortages, limited shipping space and disastrous failures in getting supplies of needed ammunition to battle-scratched men, for which both Generals MacArthur and Eisenhower are crying so insistently, the unlimited room for brewers and distillers to manufacture and distribute their wares is more reprehensible than ever and the author gives sharp comment on all of

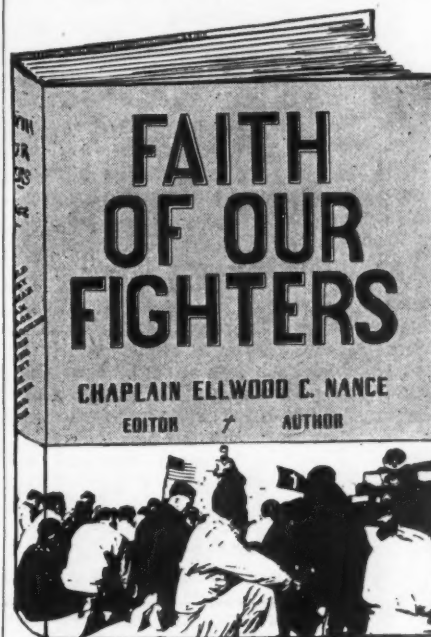
this. He asserts that liquor costs this country twenty-one billions of dollars every year; more than we ask for war loans. This does not include the crime bill. The receipts from taxes, licenses, etc. on liquor reach \$1,900,000,000, making a net loss to the country of over nineteen billion dollars. The author attacks the business of liquor's fraudulent advertising. He shows how radio, newspaper and magazine advertising are the kept harem of the liquor interests; that the traffic is a time killer and one of the fattest contributors to absenteeism.

In the last chapter he argues for prohibition, stating that it was the most effective method ever tried and bolsters his argument with statistics. To the assertion that prohibition does not prohibit, he says neither do criminal laws completely prevent crime, the ten commandments do not wipe out sin but we do not try to repeal them. The objection to prohibition, he asserts, is that it was too successful.

The author displays pages of statistics, graphs, facts and figures. It is an invaluable source book for use against the evils of the liquor industry. Perhaps the sharpest thrust Doctor Cutten makes is, "When the church members of this country decide that they have had enough of the liquor traffic, and that the church and what it stands for are more important than the liquor dealers and what they stand for, the liquor traffic will not last ten minutes."

I. C. E.

(Turn to next page)

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New Books (From page 43)

Biography

Carmelite and Poet. A Framed Portrait of St. John of the Cross With His Poems in Spanish. By Robert Sencourt. The Macmillan Company. 278 pages. \$3.00.

Here is a scholarly and readable biography of one of the greatest Spanish mystics and poets. It is appropriate that this volume should appear at the approximate centenary of the birth of St. John of the Cross for it will contribute to a renewed understanding of this famous Carmelite. Mr. Sencourt writes as a critic, but his viewpoint is both sympathetic and objective. He states that the purpose of this study is to show how the work and life of his subject are one and to frame Juan de Yepes in his own time and in his Spain. This the author does with artistry and skill. It should be pointed out, however, that this volume is the work of a Catholic.

After colorful and fascinating descriptions of the temper of Castile and the Society of Jesus, Mr. Sencourt introduces us to Juan as a Carmelite novice. His studies in Salamanca under Luis de Leon, his close association with St. Teresa in the Carmelite Reformation, his love of nature, the persecution and imprisonment he endured, his release, subsequent experiences and last days—all these receive discerning treatment.

But Mr. Sencourt's chief interest is in the poetry and mysticism of Fray Juan. There are chapters in the book dealing with this poet's masterpieces, *The Ascent of Carmel* and *The Dark Night of the Soul*. The author believes that these "are less literary expressions than psychological charts prepared in view of the spiritual life in its relation to the faculty of mysticism or of contemplation." *The Song of the Spirit* and *The Living Flame of Love* are regarded as more literary in quality and dealing more with the beauty and joy of life than with the methods of purgation and asceticism. Mr. Sencourt gives considerable attention to the relation between religion and love and of poetry to religion. The influence of the *Song of Songs* on St. John of the Cross is clear.

A knowledge of Spanish is not essential to an appreciation of this volume, as St. John's poems in Spanish occupy only twenty-one pages at the end of the book. Mr. Sencourt's wide acquaintance with English poetry is revealed by a suggestive chapter entitled *What English Literature Explains*. This biography is a worthy contribution to the literature of Spanish mysticism.

J. C. P.

Fiction

The Brother by Dorothy Clarke Wilson. The Westminster Press. \$2.50.

The author of this book, best known for her religious plays, is here attempting her first novel. It arose out of seeking to answer certain questions about James when she was writing a play about the family of Jesus some time ago. Among the questions which arose in Miss Wilson's mind were:

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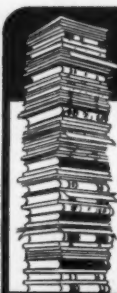
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SEPARATE LITERATURE ON REQUEST

What brought about the complete reversal in James from the position of trying to distract Jesus from his purpose to the position of loyalty to his cause? What necessitated it in the first place? And what sort of man was it who could feel the impact of the personality of Jesus for thirty years and remain untouched? In trying to answer these questions, she has given us a truly revealing picture of the character and influence of Jesus through the suffering uncertainty in the heart of his brother James.

As a first novel, *The Brother* is arresting. It is written not only with rare insight, sympathetic tenderness and deep understanding, but with dramatic art. The experience Miss Wilson has gained in writing plays, she capitalizes upon to give us swiftly moving action, clearly delineated characters and vivid scenes. One dares to predict that this is a novel which will find its way into drama sooner or later. One also dares to predict that this will not be the author's last novel.

Miss Wilson has taken the name of a man who lived longer with Jesus than any other, a half dozen sentences describing his opposition to Jesus' purposes, and the startling implication in the Book of Acts that he was sufficiently loyal to his brother to occupy the chief position of authority in the new church and to suffer martyrdom, and has skillfully and with historical insight filled in the details.

This reviewer, however, inclines to the view that James represented the distinctly conservative and Jewish wing of the Christian Church, that for this reason he came into conflict with Paul, that he lived upon the honeycomb of his brother's sweet life, and that his martyrdom because of his conversion to Christ's cause is not verifiable historically. It is altogether possible that if James did die the death of a martyr, that there was a mistaken identity with the Christ party, that is, the non-legal branch of the Christian Church. This doubt cast upon the historical validity of Miss Wilson's work is intended to help the reader to understand better the position the writer has taken. She has taken an interesting position and her case should be heard. It certainly is a strong one, presented with all the ability of an experienced dramatist. But whether it is historically sound is another matter.

A. C. C.

The Way by J. M. Hartley. Thomas Y. Crowell Company. 187 pages. \$2.50.

Any resemblance to rose tints on the glasses through which young Severus, handsome, atheistic Roman centurion sees life, is purely accidental. Battle hardened, war wise, his single purpose in life is to promote Roman supremacy, honorably discharge his duties to Caesar and, if possible, rise level by level to the pinnacle of personal achievement in military power. A practical realist, ambition ridden, arrogant, contemptuous of all things non-Roman Severus had no room in his heart for life's lighter diversions.

Then comes his assignment to Syria, with Caesar's advice to take himself a concubine from among the natives and through her learn the language, customs and intimate life of the Syrians.

Severus' particular duty is to spy out and report the activities of one Balthaser, an oriental of peculiar charm and influence whose establishment of a "Secret world order" has Rome considerably worried.

Espionage over Balthaser eventually brings the young centurion into contact with two other learned men from the east. Casper and Melchior who are to exert a deep and lasting influence over the life of Severus.

Pursuing Balthaser, Severus arrives at a Jewish inn managed by one Nathan, a simple, gentle, sad-eyed victim of his shrewish wife Xanthea. At the inn the centurion also comes upon Leah, Nathan's niece, also cruelly victimized by her jealous, unscrupulous aunt, Xanthea.

Lovely, lonely little Leah finally becomes the mistress of Severus and provides him all the spy stuff he is using her for. Eventually she pays for the privilege by being stoned to death as an adulteress almost in the throes of childbirth by her own people. A heart clutching story of betrayed innocence.

Severus' unsated ambition leads him in Greek disguise into a Jewish temple during the Passover feast where he learns disgustedly of bloody sacrifices and fanatical ceremonials. His course finally leads him to the home of Yosuf, Maria and Yesu where he has an experience which brings this well told tale to a somewhat ambiguous ending.

A. C. M.

Various Topics

Lands Away by Earl Marlatt. Abingdon-Cokesbury Press. 179 pages. \$1.50.

To begin at the beginning, *Lands Away* is jacketed most attractively in sepia, gold and white with a reproduction of R. H. Ives Gammell's painting, "A Light and a Voice." This peculiarly individualistic cover strikingly illuminates the contents and tenor of Dr. Marlatt's book.

Lands Away is more revelatory of The Duke, as he is affectionately known in student circles, than is his very portrait on the back cover. A pen portrait of the man who asks and answers such of his own questions as,

"What is mind?"

"No matter."

"What is matter?"

"Never mind."

Never mind because after all is said and done the final determining factors of life are not material but spiritual factors motivating and dominating all reality.

Lands Away are the lands out of sight. Those far countries out of eye's reach yet within the soul's instant grasp. The lands towards which intrepid spirits from time immemorable have and do journey in their eternal pilgrimage Godward. Seeing not the momentary motifs in life's tapestry but ever and anon the "eternal design" basic and ineradicable in human existence.

Its scholarly little volume is rich in classical lore and poetic fancy. A bit metaphysical perhaps for the lay reader yet substantial enough, through brief and multiple illustrations of

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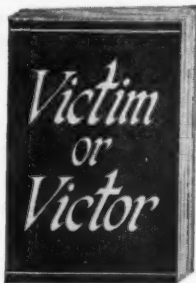
by Daniel Jenkins

The author of this book is an English Congregational minister. Prayer and the Service of God is a modern book which faces some of the questions and difficulties which present themselves to those who find it hard to maintain the life of prayer in the stress of this grim and confused twentieth century. Topics discussed are: Prayer and Faith; God's Will and Our Prayers; Prayer and the Bible; Prayer and the Church; Does It Matter Whether We Say Our Prayers?; Why Do We Find Prayer So Difficult Today?

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Biographical Sermon for January

Wilfred T. Grenfell, Missionary and Explorer

by Thomas H. Warner

I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 3:14.

SIR WILFRED T. GRENFELL was born in 1864 and died in 1940. He practiced medicine in London for several years. Then he came into contact with Moody and went to Labrador. There his daring and self-sacrifice won for him international fame.

Grenfell said that with the new faith which Moody inspired in him, he went forth trying to reach rag-a-muffin boys. He and four other students rented a house. "I have been unable to keep track of all those boys," he said, "but I scarcely ever go to London without having some of them look me up to tell me what they are doing to make the world better."

"When as a young man," said Grenfell, "I for the first time heard a speaker call for those who were not ashamed to be called followers of Christ to stand up, I sat glued to my seat. I had made but recently the great decision of my life—that I would accept faith in Jesus Christ, and would try to follow it to its ultimate issue. I would have stood up gladly to make one for a forlorn hope. . . . But in the presence of my college comrades, to stand up and say that I was willing to follow Christ, knowing how vague was my vision of what that could involve, was more than I could do. Suddenly, from a long row of sailor boys, all dressed alike in the uniform of the

naval training ship, one boy stood up. The fellowship of pluck, of what seemed to me real courage, was exactly what I needed. My chains were broken, and I got up, a step I never can be sufficiently grateful for, no, not to my dying day."

Grenfell related this incident: "I came up to Boston on business in 1897, and there I saw Mr. Moody for the last time on this earth, and spoke to him for the first. He was holding great meetings in Tremont Temple. I found him at his hotel. He seemed to be in a dreadful hurry. I was an entire stranger to him, and in few words I told him how, fourteen years before, in London, he had given me a new impulse in life. 'Well, what have you been doing since?' he asked, in his characteristic way. He did not ask me if I was a pre-millennialist, as some one else did at a dinner table a short time ago. What he wanted to know was what works my faith was producing."

Grenfell's versatility is described by a writer in these words: "He is surgeon, master-mariner, magistrate, agent of the Lloyds in running down rascals who wreck their vessels for the insurance, manager of a string of co-operative stores, general opponent of all fraud and oppression.

"He can amputate a leg, contract the walls of a pleuritic lung by shortening the ribs, or cure, by the use of modern methods, but with home-made appli-

New Books

(From page 45)

poem and anecdote, to prove to even the drabest realists that young men do dream dreams and old men see visions—and all to great purpose, for upon these dreams and visions are established the only indestructible substance of human existence. "Spiritual values are the ultimate values of life."

Not too long, not too deep, and not too too oppressive, *Lands Away* lifts the reader into new spheres of faith and assurance.

A. C. M.

Carols of the Ages by Edna Rait Hutton. The Bethany Press. 77 pages. \$1.00.

The author and publishers did not intend to make a thick source book when they issued this. Instead it is

offered as a brief but authoritative study in the source of the various Christmas carols. The book is most attractively printed and bound and will make a splendid gift book.

Seven of the chapters deal with the history of the carols. They are: There's a Song in the Air, Carols for All People, The Carol of the Ages, The Christmas Atmosphere and Its Influence, The Musicians and Poets of the Carols, The Great Faith in Our Carols and National Sources.

The concluding chapter provides a very satisfactory Christmas candle-lighting service which utilizes much of the information in the book.

In the discussion of several of the carols the author does a very good turn to us all by showing that the origin of the carols is many times found in the Book of Psalms.

W. H. L.

ances, a man suffering from a certain form of paralysis of the lower limbs.

"One hundred and fifty miles from the shipyard he can raise the stern of his little iron steamer out of the water by the rough appliance of the principles of hydraulics, and repair her propeller. He can handle dynamite, and blast out an excavation under one of his simple hospital buildings, in which to place a heating apparatus. He can start a lumber mill, and teach the starving inhabitants of lonely Labrador not only how to handle a saw, but how to sell the product for a living wage.

"He can establish co-operative stores and, what is better, make them pay, so that those fishermen who have practically been slaves to unscrupulous traders, never seeing the smallest piece of silver from one year's end to another, can accumulate their little savings in cash. And he has a muscular Christianity that enables him to knock down and drag out the human beast that comes into Labrador to add the illicit whisky bottle to the other sources of the suffering which the inhabitants have to endure."

"For me no pleasure in life compares with the joy of achievement, of the actual doing of things, whether with body, mind or spirit," wrote Grenfell. "It is a joy so irrespective of cost or reward that it is the one valid explanation of, and apology for, our brief stay on this planet. Of that joy the athlete has no monopoly. To the scholar, to the scientist, to the martyr, to every life which embodies the spirit of self-conquest, it affords the utter satisfaction of knowing that what you have to give is needed. An invaluable rule for me has always been, when two courses are open, choose the most adventurous."

Paul wrote, "I go forward to the mark, even the reward of the high purpose of God in Christ Jesus. Then let us all, who have come to full growth, be of this mind."

Grenfell, like Paul, gave all he had to Christ and his service.

Missionary Sunday comes in January. One of the greatest of these pioneers was Dr. Grenfell. A writer says of him: "His work in Labrador has forever made his name a very part of the country—this man in his sea-swept parish of Labrador has done a work so great, so fine, that man cannot half tell his story. But the recording angel above will have large enough words of gratitude that true credit may be given."

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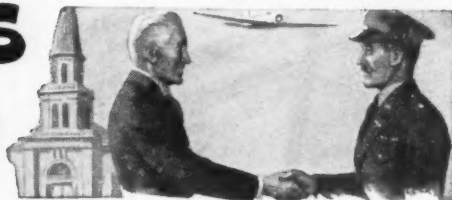
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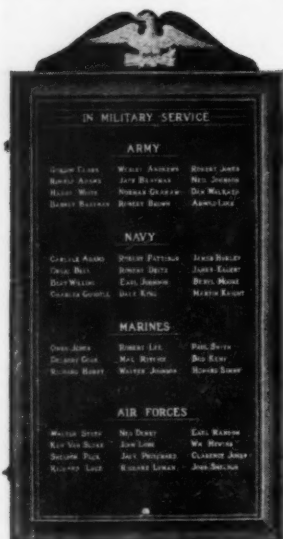
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*A Sermon by John W. McKelvey**

Lord, thou hast been our dwelling place in all generations.—Psalms 90:1.

SOME months ago Dr. George Gallup conducted a poll on what the American people thought about the purpose of the Church. He interpreted what he found to mean that most people think the Church "as a place for spiritual escape, a place for peace and comfort away from the storms of life." Many folks took exception to this interpretation, probably on the grounds that the thought of escape is in the psychologists' doghouse and that they decline to be classified as escapists and unrealists. But when you come right down to it, there is no valid reason for being too sensitive on this point. Religion has been called all kinds of names, "an opiate of the people," "an escape mechanism," "a cloak of hypocrisy," etc., but despite these nasty names, "religion", as Dr. Fosdick puts it, "is not a chloroform mask into which the weak stick their faces." To say this is not to say that religion doesn't offer strength and shelter to the weak and hardpressed. Indeed, if we understand anything at all about God, it is that in God we find refuge and power. There is nothing cowardly about seeking the place of comfort and the resources of might. As the poet phrased it, "only they jest at scars who never felt a wound."

If ships seek haven from the tempestuous seas with honor, if "birds weary from their roaming turn again home," then there is no shame or reproach when men, tormented and troubled, tired in the day's work, turn to God and find in Him the "dwelling place of strength and honor." There certainly is the first thing the ancient Psalmist wanted to say when he penned his immortal hymn: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Without committing the error of reading something into the text that isn't there, I believe the Psalmist meant to infer that there was a visible as well as invisible "dwelling place" wherein God might be found full of comfort and power. The Hebrews were practical people, and grounded all their

concepts of God in tangible forms. They had explored the Lord's "dwelling place" as a spiritual refuge, and they counterbalanced it by establishing "the Holy of Holies," a visible refuge whither the tribes could go up to worship there. It would be hard to calculate at this date the place and value of the temple, made with hands, in the experience and life of ancient Israel.

As for them, they were not afraid to regard the Lord's sanctuary as a refuge for the broken-hearted and as a haven for the weary and heavy-laden. The fact is, they went further: they established "cities of refuge" whither the man in peril or the person haunted by fear and pursued by the arrow that flieth by day and the terror by night could turn and find protection and peace.

I would that in this time of travail we could rediscover the "dwelling place of God" as just such a place of refuge. Dr. Talmadge C. Johnson in his book, *Look for the Dawn*, has said: "Unless there is somewhere such a sanctuary human minds cannot forever endure the strain. We shall go mad, as indeed much of the world has gone mad, if we have no 'cities of refuge', no place to which we can go for consolation, comfort, and healing."

Let no one be intimidated by name-calling in life's strange pilgrimage through time to eternity. Suppose men like Freud taunt us by saying that our hope in God is mere "illusion", or as Adler puts it, "an escape"? By whatever name we call it, we know that evil and suffering are not just the "wrecked machine" of the materialist, or "the error" of the idealist. They are these and more, says Dr. Fritz Kunkel in his volume *In Search of Maturity*: "they are the dynamics of human life forcing man to recognize the deficiencies and perils of his situation and compelling him to struggle with all his might for what he cannot achieve by his own endeavor alone—his way through darkness to light." In a word, the more we come face to face with trouble and disaster, with sickness and death, with defeat and disillusionment, the more we need the strength and refuge of the Lord, our "dwelling place throughout all generations."

The trouble with most men today is that they listen to the wrong people. There are too many would-be critics

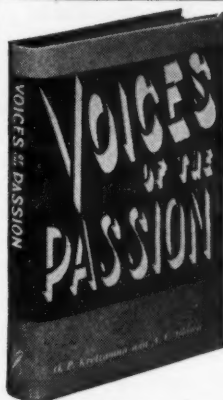
*Minister, Lansdowne Methodist Church, Lansdowne, Pennsylvania.

running around without a license. We should be more careful to whom we listen. We ought not listen to a critic of painting who is blind, or to a critic of music who is stone-deaf, or to a critic of life who is devoid of a sense of time. Whether we understand its mathematical equations or not, Einstein's fourth dimension, time, is altogether real, and he who tries to explain life, a four-dimensional reality, on a two or three dimensional level, is doomed to empty platitudes and spiritual suicide. It's as fatal as to ignore the master mathematician in favor of the counting clerk. The Psalmist knew nothing about the mathematical equations but he was dead sure of the reality of the time element. He believed life was more than a "vapor" and a "fleeting moment like the flower of the field which today is and tomorrow is gone forever." He based his conviction on his feeling after God, believing that "God is from everlasting to everlasting," and believing this, he dimly sensed that while

Our little systems have their day,
They have their day and cease to be,
man's little day stretched on and on into endless eternity. Of course, what the Psalmist was unable to verify, the followers of Christ were able to assert in the light of the Resurrection, and we of this generation must live out our day conscious that in every sense of the word the "Lord is our dwelling place from all generations."

The significance of this is evident the moment we stop to think about our modern world and its dreadful conflict. The nations are met on many battlefields today to see whether life will be geared to time or to eternity. Hitler has said he is fighting to fix the destiny of the world for the next thousand years. But Hitler repudiates the significance of the individual and claims that the only thing that matters is the state, *der Reich*. Now, obviously, Hitler is right if the individual man lives only seventy or eighty years, and the German nation can endure for one thousand years. But if our Christian faith is right, then as C. S. Lewis in *Christian Behaviour* states it, "the individual is not only more important but incomparably more important, for he is everlasting and the life of a state, compared to his, is only a moment."

The point of all this is here: if we are only going to live seventy years or thereabouts, there are a good many things which wouldn't be worth bothering about, but which we'd better bother about if we're going to live forever. As Dr. Lewis goes on: "Perhaps my
(Turn to next page)



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(From page 49)

bad temper or my jealousy are gradually getting worse—so gradually that the increase in seventy years won't be very noticeable. But it might be absolute hell in a million years: in fact, if Christianity is true, hell is precisely the correct technical term for what it would be."

You and I may disagree violently about a lot of things, but generally we can agree on two things: we want happiness and we want it permanently; and we know that sin, denial of truth, disobedience of God, our evil ways, disrupt our happiness and cast us into hell-fire. The reason for it is the price to be paid. We are too much like the woman whose little son lay dangerously ill. The doctors had given him up. She turned aside from her superficial life of card-playing and cocktail drinking long enough to pray, "O God, if you will spare Jimmy and make him well again, I'll give up playing cards." But it occurred to her that perhaps she could make a better bargain with God than that. That was really too much of a sacrifice. So she added "during Lent." When we resort to matching pennies with the Eternal, we are living weak and morbid lives which are quickly spent and in a moment are dissolved into ashes and dust, into emptiness and weeping, and the gnashing of teeth.

God—Our Eternal Security

There is an old saying, quoted recently by Viscount Halifax: "Money lost, little lost; health lost, much lost; heart lost, all lost. When a man has made money, he has made very little, and that little he may soon lose. When he has health, he has much—so long as he can keep it. But heart, courage, a purpose beyond himself, are everything; and when a man has these, he has found the only real happiness and security."

Whether we seek and find God in the same way is not important, but it is important to discover that God is the same throughout all generations, as the poet expressed it.

Our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

How different is the confidence and faith of a man like this from the attitude of the man who says, "Life is a long headache in a noisy street." To be sure, life is full of headaches, but it is much better to find the solution in the "Lord, who has been our dwelling place in all generations," than in a bottle of aspirin tablets. Too many people are adrift today, cut loose from the exacting ways of the Lord by their

own willfulness, blighted and blinded by their own selfishness, cursed by and cursing their own despair. Dr. Luccock says: "It is as though God died yesterday and left his estate in bankruptcy, or, worse still, that perhaps He never lived at all."

Notwithstanding the prevalence of presumptuous and arrogant men among us today, men who abhor the righteous ways of the Lord and who condemn the upright, it is true today as always, that God has not left himself without a witness at any time, least of all today. Men right and left are finding "the secret place of the Almighty;" they are discovering the final and just reward of the righteous "because they have made the Lord, who is their refuge, their habitation;" and they are reaffirming for all of us on land and sea and in the air that God is nigh unto all them that call upon His name to bless and succor them.

Perhaps this re-newed witness to the ways of the Eternal is best understood in the doctrines of forgiveness and redemption.

"Forgive us our trespasses, as we forgive those who trespass against us." It is amazing how unrelenting is the wrath of God because we refuse to forgive our fellowmen, and how unstinted the mercy of God the moment we yield and forgive those who have trespassed against us. Henry L. Anderton in his *Blue Skies Beyond* tells the old, old story of human hatred and vengeance, a mortal conflict between Col. Ben Barkley and the young attorney who condemned him to the chair for murder. Ruled by greed and characterized by ruthless unconcern for others the bull-headed town-boss at last fell prey to the curse of cancer of the throat. Faced with a more terrible death than that of the chair the Colonel at last recognized the hand of God and fearing the punishment of the damned, he sought forgiveness from the Lord by confessing his guilt and seeking the forgiveness of those whom he had wronged. Choking to death, the old man sobbed out these dying words: "My sons, as life fades away I see more clearly . . . Don't hate. Don't seek vengeance. It will bring you to this. Love your fellowmen and let no one suffer. Look up—." And with that he expired.

Not only does God forgive and require forgiveness, but God is not a passive witness on the side-lines; He is seeking and saving the lost, and that nowhere with better effect than through Calvary's Cross. He himself suffered, bled, and died, that we might have life, and have it abundantly. It was this unmerited interest on the part of God in our welfare and victory that awakens

within us the power to do battle with sin and the will to do good and so gain life everlasting.

An example of how this works is revealed with perfect insight in Galsworthy's *Swan Song*, the tragic story of Old Soames and his reckless daughter, Fleur. Old Soames was concerned lest Fleur's infatuation for her stepbrother, Jon, cause her to disregard the conventionalities and start upon a course of action which would ruin two homes. Soames voiced his protest, but Fleur refused to listen. She sat smoking one night after her father had retired, and carelessly allowed her cigarette to start a fire. Soames awakened, sniffed the smoke, and rushed to the gallery where his masterpieces hung. He placed several pictures in a window frame away from the flames and was removing others from the burning room when he fell back exhausted. Firemen carried him outside where he revived and stood a short distance from Fleur, watching the efforts of the firemen to extinguish the flames. A stream of water from a fireman's hose struck the pictures which Soames had placed in the window frame and dislodged a heavy one, which fell straight toward his daughter. Quickly Soames sprang forward and thrust Fleur out of the way. A corner of the frame hit him on the forehead. He lingered for several hours, but did not speak again. Fleur was stricken with grief. So this was the result of her headstrong desires! She had deeply hurt her father by her wrong conduct, and through carelessness had set fire to the family home. And the father she loved was dying in her stead. Dropping to her knees beside the bed where he lay, she took his hand and sobbed, in answer to his unspoken plea, "Yes, Dad; I will be good." Carl A. Glover in telling this incident in *Vicarious Suffering* goes on to say: "Galsworthy's story is a slice of life, the representation of the spiritual principle in human redemption. Innocent people suffer for the guilty, and penitents, seeing the disastrous effects of their sin, are driven to pray, 'Oh, Father, I will be good'."

God throughout all generations has been in the world reconciling the world unto Himself. He is seeking to do so at this very hour: "Repent ye, and turn unto the Lord, and he will have mercy, and to our God, for he will abundantly pardon." God who is from everlasting to everlasting is the same yesterday, today and throughout all generations!

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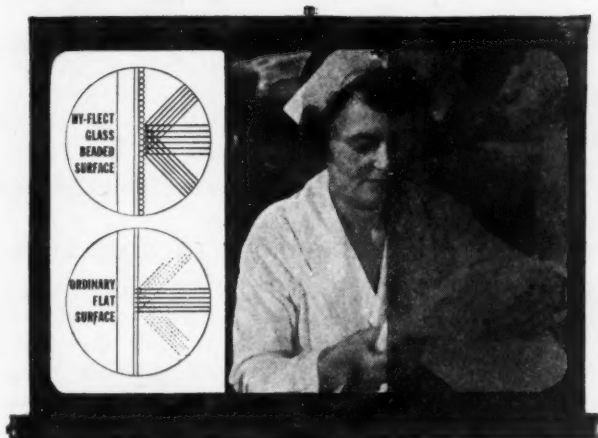
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SPIRITUAL RETREAT IN LENT

Stand thou still, that I may show thee the word of God—I Samuel 9:29.

We are close to the threshold of another Lenten season. How can we make the best use of the precious days between Ash Wednesday and Easter Sunday—days of glorious possibilities?

It will be well for us to heed the words of Samuel, the judge and prophet of Israel, to King Saul, "Stand thou still awhile, that I may show thee the word of God." We must stand still before we can hope to hear the word of God and before we can practice it. We know that the word of God is not heard until it is made relevant to our actual living, to the kind of lives we live personally every day; and relevant to our social living, our relations to people of other races and color, our efforts to win the peace after the war, our attitudes in economic and industrial life. But before the word of God can be practiced it must be had in our hearts.

Never may Lent mean more to us than in days of crisis. It was a time of crisis in King Saul's career when Samuel spoke to him the words of our text. We are living today in a time of stress and crisis, of apprehension and bewilderment, of uncertainty regarding the future. Over the Cathedral of Milan is to be found this inscription: "Only the Eternal is important." That is the appeal of Lent to us in this world of social turmoil and upheaval, "Only the Eternal is important."

The significant thing that Lent provides us is a spiritual retreat.

First, is is a *Solitary Retreat*—an inner withdrawal for meditation and prayer. Lent is a special time of the year when we withdraw more frequently from the outer life of the world and concentrate upon the inner life of the spirit. Sir Thomas Browne, the famous 17th century physician, wrote: "I have resolved to pray more and to pray always, to pray in all places where quietness inviteth . . . and to know no street or passage in this city that may not witness that I have not forgotten God." John Wesley wrote on the first page of each of the scores of diaries which he kept: "I resolve to devote an hour morning and evening to private prayer and to converse face to face with God." Martin Luther once said:



Paul F. Boller

"Allow no rush of work or pleasure to crowd out time for prayer. I have much work to do today, so I will rise an hour earlier in order to have time for quiet prayer."

Second, the retreat of Lent is a *Fellowship Retreat*. Lent provides additional opportunities of worship with God's people. Through its music, its sacred scriptures, its very architecture, the Christian Church bids men step aside from the swiftly changing scenes of today and worship the Eternal in the sanctuary.

In the worship, there comes a hush and a pause when we say:

"Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me,
Spirit divine."

Prayer (Addison H. Groff): "Go with us, O Lord, through the coming hallowed days that call us to new spiritual illumination and consecration. May we heed the words of the prophet who said: 'Stand thou still awhile, that I may show thee the word of God.' Break the chains that bind us to our lesser selves. Keep us close to thy Son in mountain and valley, resting with Him in holy calm and communion; daring with Him when deeds of justice call, knowing the meaning of pain and shadow, and the joy that comes when day breaks with songs of victory. Amen."

THE SIGNIFICANCE OF LENT

THE LENTEN SEASON is a well-planned period designed to lighten the strain of life. It is based upon reason and experience. It calls for release from excessive social occupation, freedom from indulgences and a little more time for reflection and the consideration of the deeper meaning of life.

This means broadening and enriching life, making it real and shaping its course to a definite end. A quiet period in some church, a brief weekday service now and then, an hour with the great lessons of the Master, then a prayer, and a finer vision of life is given. This is to the soul like setting-up exercises to the body; it refreshes, stimulates and sends us out to the world renewed and better able to meet its difficulties. Our shortened lives could be lengthened and the real joys of life made more satisfying, if we would have periods where we give ourselves to regulated and prescribed devotional practices, and thought for a while about our souls. We *have* souls, even if at times we forget them, and they constitute an essential part of our equipment.

It is to recognize this fact that Lent is designed to be a season for surcease from non-essential things. Christ himself, burdened with the greatest scheme for improving life the world has ever known, stopped for a lengthened period and alone faced the greatness of his undertaking. James E. Freeman in *The Christian Century Pulpit*; The Christian Century Press.

THE DISCIPLINES OF LENT

"Now therefore give me this hill-country"—Joshua 14:12. This is one of the fascinating passages of the Old Testament. It stirs one's imagination and determination to hear Caleb ask Joshua, who was dividing up the land, for a place for strenuous living and work. He might well have pleaded the privilege of preference because of the promise made him years before, and also the infirmities of age. He had every reason to expect something easy. But, instead, he said, "Give me something to do that will require my best." We respond to that spirit, yet shrink from possessing it. Christianity began with it, and has had it most when it conquered most. The Church has

always been at its best when meeting hardship and adversity, and at its worst in comfort and prosperity. The individual Christian life is not fundamentally different. "Now therefore give me this hill-country" where dwell power and health and vision. From *To-Day*; Issue by Ralph Waldo Lloyd; The Westminster Press.

REASONS WHY WE SHOULD PRAY

Robert P. Wilder

1. Through prayer we come to know God better.
2. Through prayer a man comes to know himself.
3. Jesus Christ, our Saviour, was a Man of prayer.
4. If we pray aright in union with Christ, we receive answers to our petitions.

THE WAYSIDE PULPIT

The happiness of your life depends upon the quality of your thoughts.

* * *

Live to make life less difficult for others.

* * *

All who would win joy must share it.

* * *

Be a little kinder than necessary.

In A York Cathedral

Let prayer be made at all hours for the healing of the world and the gift of Christ's peace to all mankind.

Emerson

My friend is one before whom I may be sincere. Before him I may think aloud.

Gandhi

If a single man achieves the highest kind of love it will be sufficient to neutralize the hate of millions.

Samuel Taylor Coleridge

Of all mental exercises, earnest prayer is the most severe.

Henry Ward Beecher

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how.

John Wesley

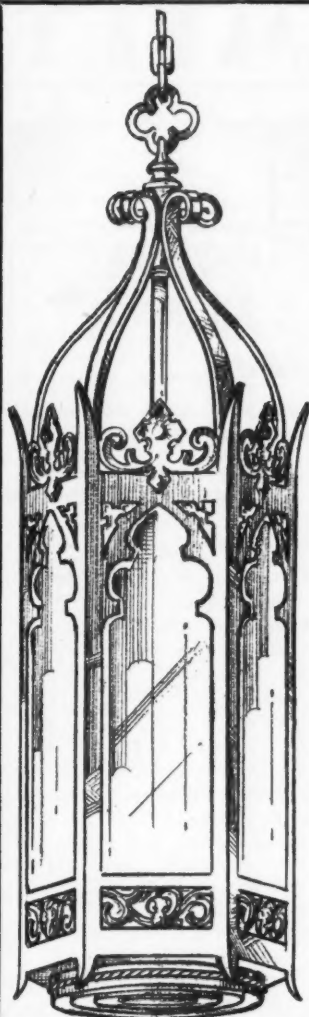
I am not so anxious as to what may be a hundred years hence. He who governed the world before I was born will take care of it when I am dead. My part is to improve the present moment.

John Haynes Holmes

Man truly lives only as he loves and serves; he dies just to the extent that he hurts and destroys.

Jeremy Taylor

It is usually not so much the greatness of our trouble, but the littleness of our spirit which makes us complain.



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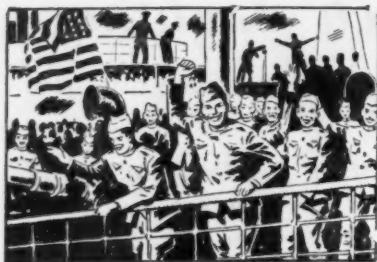
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"Ye shall know the truth and the truth shall make you free"



"My word is faithful and true"

The Narrative

Chapter

- I Enlistment
- II Army Life Begins
- III Troop Train
- IV First Camp
- V Top Sergeant
- VI Farewell to "The Good Old U. S. A."
- VII Landing on Foreign Shores
- VIII The Trials and Tribulations of a Top Sergeant
- IX Almost a Line Officer
- X First Campaign
- XI Second Campaign
- XII The Third Campaign
- XIII Yet Shall He Live
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- XV "Fini Le Guerre"
- XVI The Army of Occupation
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- XVIII Emotional Readjustment
- XIX Land of My Forefathers
- XX We Sail for America
- XXI Mustered Out
- XXII Preaching the Gospel

Lessons on Personal Adjustment

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- II What Are We Fighting For?
- III Group Loyalty
- IV Quick Tempers—Causes and Cures
- V Ten Important Things for a Soldier to Know
- VI Silences
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- XIX The Higher Patriotism
- XX Bought With a Price
- XXI Giving and Receiving
- XXII Faith Renewed

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Editorials
(From page 7)

Shall We Have Peace-Time Conscription?

IS peace-time conscription desirable?
Possibly.

Is it desirable to pass a peace-time conscription law during the months of war?

Positively no.

Will such a law be passed?

We think so.

This journal is undecided as to the merits of a law which would conscript youths for military training in peace time. We doubt if many individuals or the nation, itself, is competent under the stress of war to legislate constructively for the years of peace which we hope will come. So, regardless of the merits of the plan for youth conscription, we believe that consideration should be withheld until after the war.

However, we believe that the law will pass. Most religious journals and religious groups feel that its present consideration is untimely. Vigorous statements have been issued. The attitude of church organizations, however, will have little influence in the matter. There is a reason for this.

The churches guessed so badly about this present war that neither statesmen nor the general public are giving much weight to their arguments against a law for peace-time conscription. It is one of the penalties we must pay for being so wrong on the earlier matter. You can't blame the public too much. We brought the situation upon ourselves. Our afternoon tea philosophy of the pre-war period will probably arise to haunt our efforts again and again.

Our realism has come too late.

THE HORIZON

A Prayer by Vivian Pomeroy.

God of our deepest heart, who art the desire beneath desire we pray to be as valiant as we wish to be in our noblest hours. May our pleasure be mostly of our making, and our pain never be too great for us to see beyond it.

May we never grow dull or evil of temper, never yield to the treachery of the moment, and never believe the lies which make life seem shallow or safe. May we never be too old to laugh at danger, never too stupid to be unafraid of duty, and never too weary to follow our dream.

May we never be so hurried that we have not time to halt and be still, and, beyond the tumult of the world, listen

to the voice which none but ourselves can hear. Amen.

FAITH OF WASHINGTON

Courage is highly contagious—one man of courage can often turn the tide.

The courage of Washington at Valley Forge saved the day; courage without hate. When others were ready to quit and give up the struggle he did not falter, did not doubt, and his courage infected his ill-fed men.

Back of his courage was his faith, which fed it, supported it, added flame to its fire. Faith is electrifying, it is the mightiest force in the life of man; it does impossible things; it dares, it takes risks.

It was the faith of Washington—calm, unshaken, in spite of defeat and

Spread Out Your Lenten Energy

ONE of the first editorial efforts of this publication was to sell readers the advisability of non-liturgical churches observing the weeks of Lent. If you will check back you will find that it has been in the last twenty years that these weeks have come to almost universal recognition among Protestant churches. We did the job well. It has not been oversold but the time has come for a new emphasis.

Churches are now crowding too much into the Lenten weeks. It is time to spread out the program. Some of the items usually placed in the Lenten weeks can very well be postponed to the weeks between Easter and Pentecost. Take for instance the church membership class. Why try to crowd the training of this class in the weeks of Lent? Start the class the week after Easter. Have the reception or confirmation on Whitsunday. You will find that you have more time to give to the young people and it will give you a definite program for the post-Easter weeks.

One of the reasons that we have an exodus of the congregation immediately after Easter is that we have made that day the climax of our work. Everything is planned to lead up to Easter and too many things end there. Instead, it should be a starting place for several weeks of aggressive preaching, education and social activities in the church.

Lent begins with Ash Wednesday, February 14. Easter is April 1. Whitsunday is May 20. As you make your plans for the year push the program ahead to Whitsuntide. Your people have about so much energy you can count on for your church program. The wise leader will not let it be entirely dissipated in the weeks of Lent.

utter discouragement—that kept his cause from failure.

Joseph Fort Newton in *Live, Love and Learn*; Harper & Brothers.

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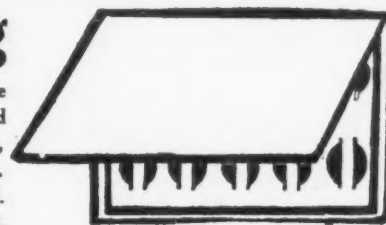
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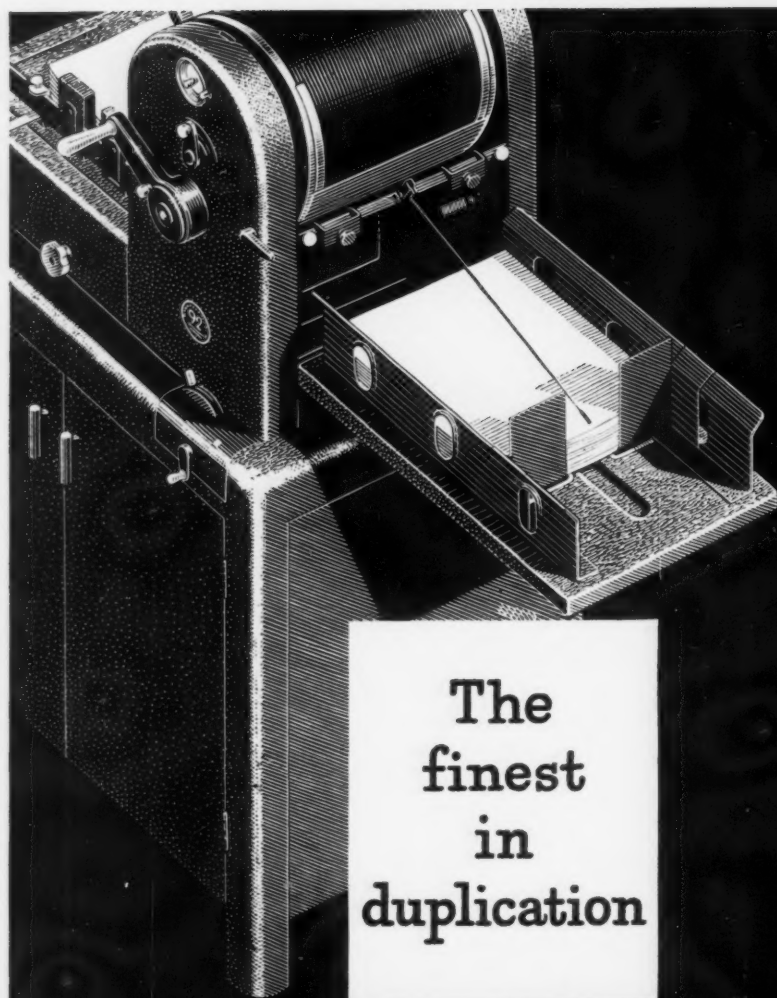
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